THE Weavers SHUTTLE DISPLAYED;

And the Swiftness thereof Unfolded:

Or, the Words of a Dying man, to a Dying People, in the midst of a Dying Nation.

Wherein is held forth,

I. That the time is short, the way is narrow, the Prize is great, the Runners are many, the Obtainers are few.

II. That Repentance and turning to God, is not in one Call or Command; wherefore wait upon the means appointed by God to work it, and that diligently and constantly; this Work deferred will be still greater; the Time to do it in wilbe shorter; the strength to do it by wil be less.

III. If we endeavour to the uttermost to improve the present opportunity and ability that the Almighty gives us, we shall, for ought I know, live with more comfort here, and die in full assurance hereafter: for the greatest evil threatned or feared, may through wisdom be timely prevented.

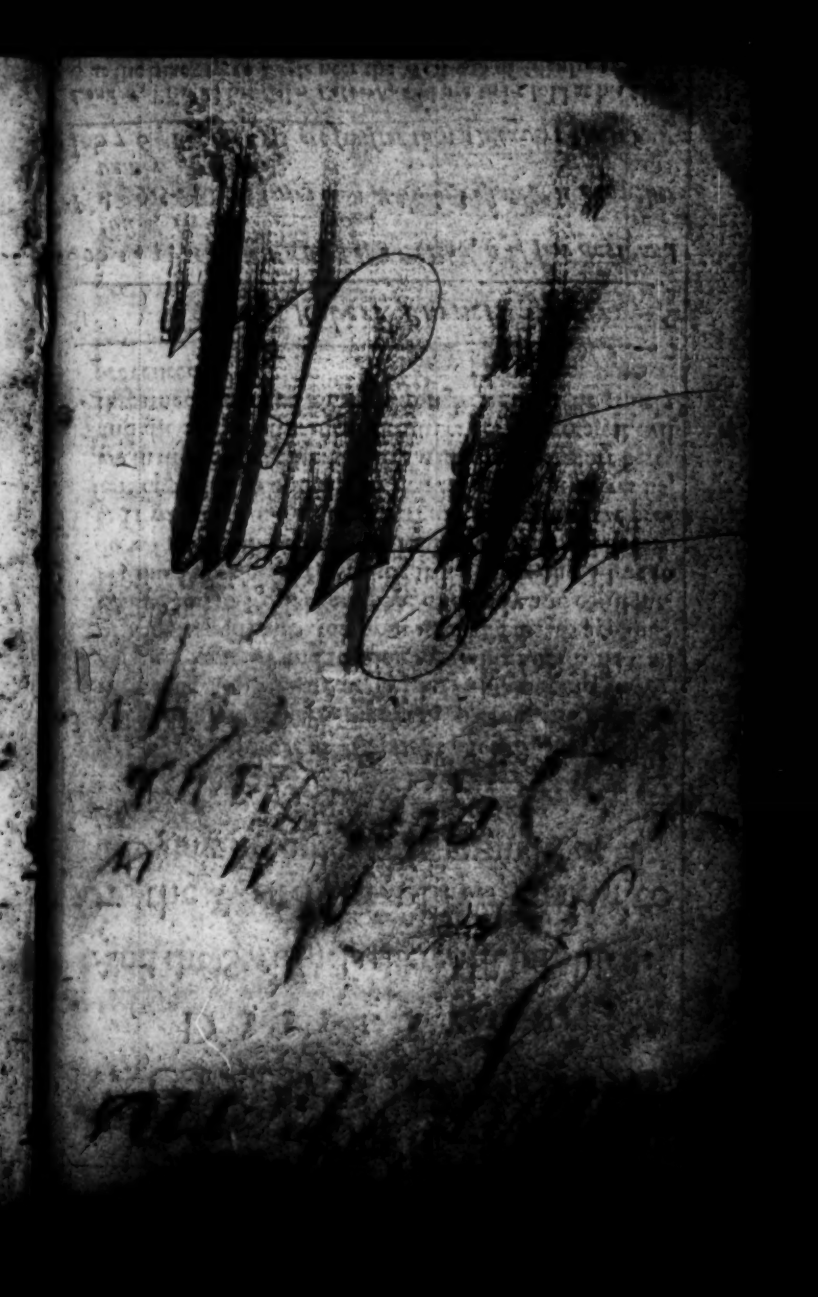
By *Robert Purnel.*

Job 14.1. *Man that is born of a Woman, is of few days, and full of trouble.*

Psal. 39.5. *Verily every man at his best estate, is altogether vanity.*

Job 7.6. *For his days are swifter then a Weavers Shuttle.*

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The Epistle to the Im[illegible]rtial READER.

Courteous Reader.



S death is the King of Terrors to Christians Souls, who have made the World their portion, and Lyes their Refuge, &c. To Christians it is but a Servant sent from their Father to put them to Bed, or sleep for a little time, till Corruption put on Incorruption, and Mortality Immortality; to the first, Death comes in full Power, Force, [illegible]

Vertue to execute all the Plagues written, & so puts a period to all his good things. But to the latter it puts a period to all his Troubles, of what kinde or nature soever they are; for Christ hath born all their griefs, iniquities, transgressions, sorrows, stripes, and chastisements, &c. Fear not me, saith death to a Saint, I come from your Father who hath taken away my sting; I am come to tell you that God and Christ doth love you: and they love you so well, that they can not suffer you any longer to be out of the full enjoyment of their love; I have but one thing more in my Commission, and that is only to crack the clay Walls

which

which is the Prison, that you may flie home and be at rest: and this will be to the advantage both of thy body and soul: thy body shall be healed of all its diseases, of what nature or kind soever. Death puts an end to all hunger and thirst, cold or nakedness, labour and weariness; and then thy soul shall be taken up into the perfection of Gods eternal Love, free Grace, full Glory, and everlasting Purity, and so be for ever with the Lord; in a word, Death comes to put an end to a dying life, which finisheth that work which begins so soon as we begin to live; for the whole life is but a progress of death: all the time we live we die

invisibly; and when we die indeed, it is but a compleating of what we have been doing all our life long. So that all the sons of men may say, as once *Iacob* to *Pharaoh*, *Gen.*47.9. *Few and evil have the days of my life been*; few in comparison of his forefathers, evil in the respect of his manifold crosses: first, in his Infancy: secondly, in Youth: thirdly, of Manhood: fourthly, of old Age; each of those states accompanied with as many miseries as an hour is with minutes, as doth appear by those words of Christ, *Mat.*6.34. *Sufficient to the day is the evil thereof*, &c. And as for the things of this life, when we have taken all the

pains

pains we can to rake and scrape them together, it will be with us as with the children of *Israel*, they that gathered little had no lack, and those that gathered much had nothing over. The Scripture tells us that the World was made of nothing, *Heb.* 11.3. and *Iob* telleth us it doth hang on nothing, *Iob* 26.7. Therefore to depend upon it, is to depend on nothing, *Prov.* 24.5. *Wilt thou set thine eyes upon that which is not?* I have endeavoured in this Treatise to hold forth the frailty of man, and the miseries that do accompany all men and women that do take up their rest in any thing beneath God. I have exhorted all to improve the

present opportunity, and ability to the best advantage, that all their good meanings and purposes might end in speedy performances: in all which I do not say, or mean, that man should or could act without the Lords enabling him: for we cannot get life by any action as it is mans, without God: for there is a flaming sword, so that there is no coming to the Tree of Life, but by *Iesus Christ*, the new and living Way, the true and only way. We may assoon stand upon the Earth and touch the Sun in the Firmament, as perform any Spiritual action without him, or have any Acceptance either of our persons or performances

ces but only in him. Look upon whatſoever I have written, as my thoughts or judgement, who am a man knowing but little; I muſt confeſs, I rather liſp then ſpeak plain in the things of God: wherefore cover all my imperfections with a Mantle of Love; this Piece is the only Work of a few redeemed hours, compiled in the midſt of many perſonal tryals: if thou finde any imperfections, yet let not the Truth of God ſuffer through my weakneſs; but aſcribe them to me, even to me, to whom of due they belong: wherefore to the Law and to the Teſtimonies; wherein I come ſhort of ſpeaking according to that Rule, it is for want

want of light. I am content to decreaſe, ſo the glory of God may increaſe: let my name periſh, ſo his may flouriſh: let me cut off like a Weaver, and die, ſo his Name and Glory may live.

R. P.

THE

THE Weavers Shuttle Displayed.

And the Swiftneſs thereof Unfolded.

Job 7.6. *My days are ſwifter then a Weavers Shuttle.*

THE Book of *Job*, whereof this Text is a Part, in general lays before us theſe things, *viz.*

1. Gods Omnipotency.

2. Mans uncharitableneſs.

3. *Jobs* Patience and Thankfulneſs, ariſing from his living in the will of God; *He giveth and takes away, bleſſed be his name*, Job 1.21. Now

Now there were many things very eminent in *Job*.

1. Uprightneſs of life, in theſe words, *And* Job *was an upright and juſt man, one that feared God, and hated evil*, Job 1.1.

2. Patience in Affliction, *Shall we receive good at the hands of God, and not evil?* Job 2. 10.

Job further holds forth, *viz.*

3. The vaniſhing frailty of mans Nature.

4. The envy of the Devil, *Job* 1.11.

5. The mercy of Almighty God in theſe words, *He maketh the wound, and bindeth it up*, Job 5.18.

In the firſt of theſe (to wit) the Uprightneſs of his Life, there are theſe things conſiderable.

1. His Holineſs towards God, in his Uprightneſs toward the World.

2. His Sobriety toward himſelf.

3. His Patience, in bearing the mutability, and change of his ſtate.

1. Of the firſt, his Holineſs towards

God

God in his Uprightness toward the World. He was the eye of the blinde, and the feet of the lame; he fed the hungry; he cloathed the naked; he harboured strangers, *Iob* 31.17, 19. and *Iob* 31.32. and *Iob* 31.16, 17, 21.

2. In sobriety toward himself, his heart was not infected with lust, *Iob* 31. 7. Nor suffered he his feet to walk in deceit, *Iob* 31.5. Nor made he gold his hope, *Iob* 31.24.

3. Here also have you his Patience, in bearing the mutability and change of his state, *viz.*

1. He lost his children, and then his wealth; then his body became leprous; his friends also upbraided him, his wife forsook him, his own servants despised him, *Iob* 19.15, 16.

Iob was in affliction, and he expected pitty from his friends; but all his friends proved like a River that in Summer was dry, and in Winter frozen, *Iob* 6. 15.

Next, here is the vanishing frailty of mans age, *viz.* 1. He

1. He compares it to the vaniſhing and conſuming of a cloud, *Iob.*7.9.

2. He compares it to the ſwiftneſs of a Poſt, *Iob* 9.25.

3. He compares it to the ſailing of a Ship, *Iob* 9.26.

4. He compares it to a flower, that ſprings in the morning, and withereth before night, *Iob* 14.2.

5. He compares it to a ſhadow, *Iob* 8.9,12

6. And laſtly, He ſetteth forth the ſhortneſs thereof, by its being ſwifter then a Weavers Shuttle, ſaying, *My days are ſwifter then a Weavers Shuttle*: and here I will fix.

What the Weavers Shuttle is, moſt men do know.

What the ſwiftneſs thereof is, a few do know.

But the ſwiftneſs of mans days being ſwifter then the Weavers Shuttle, there be but few, yea very few do know or conſider.

Now the Weavers Shuttle is an In-

ſtrument

ſtrument of a very ſwift, and ſudden motion, which paſſeth the Lomb or Web with ſuch ſpeed that it is grown a Proverb, *What is ſwifter then a Weavers Shuttle?* Now as the Shuttle flies to and again, forward and backward, untill the Cloth is fully wove, which for the moſt part is done in a few days; ſo nights and days paſſeth this Shuttle of our life, forward and backward, to and fro again. The night caſts it to the day, and the day to the night, and the night to the day; and ſo from one to the other, forward and backward, to and again; and between theſe two, time quickly wears off the thred of our life, the Cloth comes to be filled or cut off, and juſt ſo is our life, *Iſa.*38.12. I have cut off like a Weaver.

Our days flie away ſwift, and our time is ſhort, that man is not maſter of one day; and yet how ſlow are we to take notice of the ſwiftneſs of time! It is a wonder that ſuch a plain familiar Doc-

ſtine

thing as this should be handled so often, and that the Holy Ghost should, as it were, endeavour by so many similitudes and comparisons to hold it forth to us, and fetch in all things that are more then ordinarily transitory in nature, to teach us the mutability of our condition: yet how few believe it? When the Weavers Shuttle is once out of his hand it is gone presently; so our time flies away swiftly, and passeth away irrecoverably. A Weavers Shuttle flyes swift, but our days are *swifter then a Weavers Shuttle*, *Psal.*78.39. Oh remember that my life is but wind, saith *David*; this is a Proverbial speech, like that before of the Weavers Shuttle.

Now the life of man is like the wind in two things.

1. The wind passeth away speedily, so doth mans life.

2. The wind when it is past, returns no more: so man passeth away, and shall not return again: they whose heads are

highest

highest must lie down in a bed of earth, and rest their heads on a pillow of dust. Most sleep in the dust while they live, but all must sleep in the dust when they die. Earthly men have earthly minds, and they cannot rest but in Earth, for it is their Center: only take notice, that he who hath laid up his heart in Heaven can comfortably think of laying down his head in the dust.

We no sooner come into the World, but we are going out again; and as soon as we begin to live, we begin to die; as soon as we begin to breathe, our breath is departing. Yea, all the Prophets and Apostles, that have written any thing for our learning, have more or less written of the mutability and uncertainty of of our life: As to instance;

Gen. 18. 27. *I which am but dust and ashes* (said *Abraham*) *have taken upon me, &c.*

1 Chron. 29. 15. *All our dayes are as the earth as a shadow, & there is no abiding.*

2 Sam. 14. 14. *For we must needs die; we are as water spilt upon the ground, which cannot be gathered up again.*

Job 16. 22. *When a few years are come, then I shall goe the way whence I shall not return.*

Psal 102. 3. *For my dayes are consumed like smoak.*

Psal. 70. 9. *We spend our dayes like a tale that is told.*

Job 7. 7. *Oh remember that my life is but winde! mine eye shall no more see good.*

Prov. 27. 1. *Boast not thy self of to morrow; for thou knowest not what a day may bring forth.*

Isa. 40. 6, 7. *All flesh is grass, and the goodliness thereof as the flower of the field: the grass withereth, and the flower thereof fadeth away.*

Isa. 64. 6. *But we are all as an unclean thing, and all our righteousness is as filthy rags; and we all do fade as a leaf, and our iniquities as a winde have taken us away.*

Isa.

Iſa. 51. 6. *Lift up your eyes to the Heavens, and look upon the earth beneath; for the Heavens ſhall vaniſh away like ſmoak, and the Earth ſhall wax old like a garment, and they that dwell therein ſhall die; but my ſalvation ſhall be for ever, & my righteouſneſs ſhall not decay.*

Hoſ. 10. 7. *Our life is cut off as the foam upon the water.* At the beſt we are but a Bubble; and it is no wonder to ſee a Bubble break.

And ſo in the New Teſtament we have it frequently laid before us. I ſhall inſtance in one or two places for all.

Jam. 4. 14. *For what is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away.*

1 Pet. 1. 24. *For all fleſh is graſs, and all the glory of man as the flower of graſs: the graſs withereth, and the flower thereof falleth away.*

Now all theſe Scriptures being well conſidered, we may all break forth in the words of *Job*, *My dayes are more*

swift, but swifter then a Weavers shuttle.

Now to avoid all curious and nice division of the words, which for the most part doth darken the truth rather then discover it, & set up the wisdom of man rather then the wisdom of God; we will take the words as they lie, without any division or subdivision, &c. *My dayes are swifter then a Weavers shuttle.* From which words we may naturally draw this Conclusion or Doctrine:

That such is the swiftness of mans dayes, and shortness of mans life, and frailty of his nature; that the swiftest, shortest, and frailest things for the most part that we read of in Scripture, are not swift, short, and frail enough to compare mans life unto.

This Observation might be proved by Scripture and Reason abundantly: but I shall endeavour to contract what I understand in it in few words. *Iob* tels us, *Iob* 16. 22. *When a few years are come, then I shall go the way whence I shall not return.* But as if a few years were too

long

long a time, the Prophet *Isaiah* saith, *Isa.* 64.6. *We all do fade as a leaf.* But as if that were too long a resemblance, the Prophet tels us, 2 *Sam.*14.14. *We are as water spilt upon the ground, that cannot be taken up again.*

Now as if this were too long a Comparison, (for water may lie in the Pool a pretty distance of time before the ground drinks it up) *Job* tels us, that *Man that is born of woman, is of few dayes, and full of trouble.*

Now as if a few dayes were too long a time to set forth the short life, *David* brings it within the compass of one day. *Psal.*90.6. *Our life is as grass, which flourisheth in the morning, and in the evening is cut down and withered.*

But as if this were too long a resemblance, *David* tels us, *Psal.*102.11. *Our dayes are like a shadow that declineth, and I am withered like grass.*

But none of these are swift, short, and frail enough to compare mans life unto:

wherefore *James* saith, *Jam.* 4. 14. *For what is your life? it is even a vapour that appears for a little time, and then vanisheth away.*

But as if this were too long, we find it written for our further learning, *Ps* 102. 3. *My dayes are consumed like smoak.* Now smoak will appear as a cloud in the air, but speedily consume away.

But this is yet too durable a thing to compare mans frailty unto; therefore another Scripture tels thee, it is but a *span long.*

But as if a span was too much, the Holy Ghost tels us, it is but a *hand-breadth*, Ps. 39. 5.

But a hand-breadth is too large a thing to compare mans little time unto: and therefore *Job* tels us, *Job.* 7. 7. that our life is but as *a puff of wind, which flies away as swift as lightning.*

But this is yet too permanent a thing to hold forth our life by: therefore *David* sayes, *Mine age is nothing before thee.*

Let

Let us a little lay these things together, and we shall soon conclude with *Job*, *My days are swifter then a Weavers Shuttle.* Lo here is the Anatomy of our life; it is a shrub, a leaf, a reed, a rush, a grass, a smoak, a Post, a cloud, a wind, a water, a bubble, a vapour, a shadow, a nothing; it is swift, yea more swift then a Weavers Shuttle. We no sooner have our Being, but we are going to our End; and our strength is but as the grass, and our beauty is but as the flower; the grass fadeth, and the flower withereth; and so our glory is gone; and life is uncertain, but death is certain; for we are more sure to die then live; for what is more certain then death? and what is so uncertain as life?

All Creatures observe their time but man; and yet man is the most noble of Creatures, having time and all things attending him to minde his Creator; but alas poor Creatures! we do countenance our greatest Enemy; for we are a

friend to our Flesh, and it is an enemy to God: How much time do we take in cloathing it? what cost do we bestow on it to cloath it, and to make it fine? we rob, or at least borrow of every Creature to adorn our selves, *viz.* we go to the Sheep, and take his wool, and from another Creature his skin, from another his furr; then we go down to the ground for gold and silver; and turn up the Sands for pretious stones; and having borrowed all this of other Creatures, we jet up and down, and look so big and so lofty, as if all this were our own; when the stone shineth upon our finger, we will seem forsooth thereby to shine; when the silver and silk doth glister upon our backs, we look big, as if all that beauty came from us; and as we walk in the Streets and meet with men that be not so richly arrayed as our selves, we expect Cap and Knee, as *Haman* did of *Mordecai*, or else we will seek their ruine as he did,

Esther

Esther 3.5. How oft do we change our habit, and how bravely do we indeavour to adorn our selves? How carefull are we of our dyet; how softly do we lay us down? In a word, we seek to save that which doth seek to destroy us, and so we are a friend to our flesh, and it is an utter enemy to God; and so we come to be carnally minded, which is death, *Rom.* 8.6. The word, *Fashion not your selves according to this world*, is forgotten: and also that of *Christ* is slipt out of our memory, *Matth.* 6.31,32. *Take no thought, saying, what shall we eat, or what shall we drink, or wherewithall shall we be cloathed; for after all these things do the Gentiles seek*: It is a wonder to consider the different proceedings of God and the World herein; the Almighty was the first that ever made apparel in the World, *Gen.* 3. He made it for the most noble of all our Antecstors in Paradise, and yet he made it but of Beasts skins. And Saint *Paul* te-

stifies

ſtifies of the nobleſt Saints of old, *Heb.* 11. how that they were cloathed with Goats skins and Camels hair: what vanity is it then for us to be ſo curious in apparel? and to take ſuch Pride therein, as moſt do at this day; never conſidering thoſe words, *Iſa.* 40. 6,7. *The voice ſaid, Cry. And he ſaid, what ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof as the flower of the field: The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it; ſurely the people is graſs.* Pſal. 90. 9. *We ſpend our days as a tale that is told*; but a tale is ſometimes longer in telling then a man is dying. *Let them that have wives, be as if they had none*, ſaith *Paul*: there is the Doctrine.

My days are ſwifter then a Weavers Shuttle, ſaith *Job*: there is the Reaſon.

Oh teach me ſo to number my days, ſaith *David*, Pſal. 90. 12. *that I may apply my heart to wiſdom*; there is the Uſe.

Oh

and the swiftness thereof unfolded.

Oh earth, earth, earth, hear the voice of the Lord, Jer. 22. 29.

Why doth the Prophet mention the earth three times; is it not for this cause? *viz.*

1. Because we came from the earth.

2. Because at the best we are but earth.

3. Because we shall speedily return to the earth, which is our proper Center.

Man is born to trouble, as the sparks flie upward; and all these troubles come in thick one after another, like *Iobs* Intelligencers, *Iob* 1. 13, 14, 15, 16, 17, 18, 19.

And each of these summons the soul to come forth of that rotten house the body: when thy tooth doth ake; one of the best beams in thy house doth begin to crack; and soon after, some incurable disease or other fastens upon thy body; and then the Spirit ascends upward, and thy body downward, even to the earth thy

thy mother, *Job* 17. 14. *I have said to corruption, thou art my father; & to the worm, thou art my mother, sister and brother.* So the earth returns to its earth, the fire to its center, the water to its water, the air to its own place: and so that which was dust at first, becomes dust again. *Gen.* 3. 19. *For dust thou art, and unto dust thou shalt return:* And that speedily; for thy dayes be not only as swift, but swifter then the Weavers shuttle.

Consider, how many thousand soules had their being in this life many weeks, yea many moneths, yea many yeares since thou hadst thy being, and they be already turned to the dust from whence they came, and thou doest yet remain going up and down thy Mother the Earth: Let this teach thee two things.

First, Admire the pleasure of God; and say, What should be the cause that I remain upon the earth? surely the Lord expecteth something to be done by me: Oh let me do it speedily, before I die, and be no more seen! Se-

Secondly, conſider, That although thou art yet alive, thy time is even at an end: for thou muſt *cut off like a Weaver, and be no more ſeen*, Iſa. 38. 12.

Now if if it be ſo, that our dayes are ſwifter then the Weavers ſhuttle; and our life ſo ſhort, that the ſwifteſt and ſhorteſt things we read of in Scripture, are not ſwift, ſhort, and frail enough to compare mans life unto: I ſay, if this be true, then by way of Uſe there be many conſiderable things for us to know and doe.

Uſe 1. Firſt then, the ſerious conſideration of theſe foregoing things doth beſpeak our care and diligence immediatly to ſetabout the doing of that which moſt men do wiſh they had done when they lie a dying; ſaying, Oh that I were to live again, how circumſpectly would I walk! how careful, vigilant, and diligent would I be! ſaith the dying ſoul. Wherefore whatſoever thy hand findeth to do, do it quickly with all thy

might.

might. If ever you will give attendance to Reading, Exhortation, and Doctrine, do it faithfully, throughly, and presently. If ever you will be pittiful and charitable to the poor, sow plentifully and presently. If ever you will declare your self to be a true Disciple of Christ, by manifesting your love to Saints and Sinners, do it presently. If ever thou intendest to examine whether thou art in Christ, and to give all diligence to make thy calling and election sure, or to run the race that is set before thee, or to strive to enter in at the strait gate, set about it presently; do not so much as eat or drink or sleep, until thou hast begun the work: for thou doest not know whether ever thou shalt live one year, one month, one day, one hour, one minute. Time past cannot be recalled; Time to come is uncertain; Time present is only thine: To day then if thou wilt heare his voice, harden not thy heart; before the *silver-cord be loosed, or the golden-bowl be broken,*

or

or the pitcher be broken at the fountain, or the wheel broken at the ciſtern, Eccl. 12.6. Work while it is day, the night cometh in which thou canſt not work: Turn, turn preſently to the Lord with thy whole heart: while it is called to day, hearken to his voice, leſt thou art hardned through the deceitfulneſs of ſin, as in *Heb.* 3.13.

Leſt it be ſaid to thee and I, as in *Rev.* 22.11. *He that is unjuſt, let him be unjuſt ſtill. Oh Ieruſalem, Ieruſalem,* ſaith Chriſt, Luk. 13.34. *how often would I have gathered thy children together, as a Hen doth gather her chickens under her wings, and you would not! Behold your houſe is left unto you deſolate.* So again, *Prov.* 1.24,25,26. *Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded, but ye have ſet at naught all my counſel, and would none of my reproof: I alſo will laugh at your calamity, and mock when your fear cometh: when they ſhall call upon me, I will not anſwer; they*

ſhall

ſhall ſeek me early, but ſhall not finde me, ver. 30. *They would none of my Counſell, they would none of my reproof.* ver. 31. *Therefore ſhall they eat of their own doings, and be filled with their own devices.* For the further confirmation of this, ſee *Heb.* 12.16,17.

Nay further, if thou lookeſt upon thy ſelf as one elected by the Father, Redeemed by the Son, ſanctified by the Spirit, and ſo canſt not fall finally from God: yet if thou improve not the preſent inch of time, thou wilt looſe abundance of thy ſweet conſolation, and bring thy ſelf into great ſtraits, and it may be die in deſpair of mercy, and ſo looſe the manifeſtion, apprehenſion, and enjoyment of thy intereſt in God for many days at leaſt, *Cant.* 5.1.2. Chriſt he comes, and calls, ſaying, *Open to me my ſiſter, my love, my dove, my undefiled one:* well the Spouſe anſwereth, *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?*

them: well, *Christ* immediatly withdraws himself, then the Spouse sought him, but could not finde him; she called him, but he gave no Answer. Well, what follows? she seeks him sorrowing, but could not finde him; *ver.* 7. *The watchmen that were about the City smote her and wounded her*, as in *Cant.* 5.7,8,9,10,11 So also one of the Apostles, *Thomas* by name, would not embrace the present opportunity, neither believe the report that he heard of the Resurrection of Christ, *Joh.* 20.25. well, *Thomas* he lost the sight of Christ for many days, *Joh.* 20.26,27,28. If ever thou intendest then to believe in *Christ*, and to relieve Christ in his Members, do it presently, for if thou stay till to morrow, either thy house and all that thou hast may be burned, or it may be thou mayst not have an opportunity to give, or else thou wilt have but little mind to do it; thou mayst not live till to morrow, seeing thy days are *swifter then a weavers Shuttle*; surely this relieving of poor Saints, is accept-

able with God, although it be so neglected by men; this duty would not be so slighted, if these four things were well considered.

1. First make their case thy case, their necessity thy necessity. *Matth.* 7. 12. *Whatsoever that ye would that men should do to you, do ye so to them.*

2. Secondly, Consider, whatsoever ye do for them, the Lord takes it as done to himself, *Matth.* 25. 40. *Forasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.*

3. Thirdly, Consider, that whatsoever we give, it shall be paid us again with interest. *Luk.* 6. 38. *Give, and it shall be given to you again, good measure, pressed down and shaken together,* 2 Cor. 9. 6. *He which soweth bountifully shall reap bountifully.*

4. Fourthly, Consider, that which you have in your Possession is not your own, thou and I are but Stewards; and we must give an accompt of our Stewardship, *Prov.* 3. 27, 28. *Withhold not good*

good from him to whom it is due, when it is in the Power of thy hand to do it, &c.

5. Fifthly, Conſider, that in Scripture phraſe, he that conſidereth the poor, *the Lord will deliver that man in the time of trouble, Pſ.* 41.1. Alſo conſider that Scripture, 2 *Cor.* 8 2, 3. *How that in a great tryal of affliction, the abundance of their joy, and their deep poverty abounded to the riches of their liberality: For to their power, I bear record, they were willing of themſelves, Praying us with much intreaty, that we would receive the gift, and take upon us the miniſtring to the Saints.* Therefore as you abound in every thing, in Faith, and Utterance, and Knowledge, and in all diligence, and in your love to us, ſee that ye abound in this alſo, and ſet ſpeedily about the work, make no delay, for the time is ſhort, our days are very ſwift, yea ſwifter then the Weavers Shuttle: It will be ſaid ſhortly, that Time ſhall be no more; ſo *Revel.* 6.7. *And the Angel lifted up his hand to heaven, and ſware*

by him that liveth for ever and ever, who created heaven and earth, and the things that therein are, and the sea, and the things that are therein, that there shall be time no longer. But in the dayes of the seventh Angel, when he shall begin to sound, the mysterie of God shall be finished, as he hath declareth to his servants the Prophets.

Methinks I see the words of Christ come to pass, *Mat.*24.29. *Immediately after the tribulation of those dayes shall the Sun be darkned, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of man in heaven, and all the Tribes of the earth shall mourn, for they shall see the Son of man coming in the clouds with power and great glory.* Then he shall send his Angels with the great sound of a trumpet, and they shall gather together his elect from the one end of the earth to the other, *Mat.*24.30,31. O let all the inha-

inhabitants of the earth tremble, for the day of the Lord cometh, lo it is nigh at hand: A day of darkneſs and of gloominеſs, a day of clouds and of thick darkneſs; there hath not been ever the like, neither ſhall there be the like again: A fire devoureth before him, and behind him a flame burneth: before his face the people ſhall be much pined, all faces ſhall gather blackneſs; the Earth ſhall quake before him, the Heavens ſhall tremble, the Sun and Moon ſhall be dark, and the Stars ſhall withdraw their ſhining. Oh this day of the Lord is great and very terrible, who can abide it? yea, where will you find a man that can abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a Refiners fire, and Fullers ſope. Oh what a terrible day will this be to moſt of the ſons and daughters of men! 2 *Pet.* 3.12. *The heavens ſhall be on fire and diſſolve; the earth ſhall melt with fervent heat.* If the rocks and mountains

would fall on thee, thou wouldst think it a favour, to hide thee from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, *Rev.*6.16,17. All, both small and great shall be gathered together before the Judgment-seat of Christ, *Mat.* 25. 32, 33, 34, &c. yea, the Sea shall give up her dead, and the grave shall give up their dead, death and hell shall give up their dead, *Rev.*12. 13, 14, &c. So we shall all appear before the Judgment-seat of Christ, and all that ever we have done, good or evil, shall be laid open before all the world: yea, all our sins shall be brought to light, and each man shall give an accompt of himself to God, and be judged according to his works, *Mat.*25.32, 33, 34. & *Rev.*20.12,13.

If ever thou wilt improve time, do it presently. *Luk.*21.34,35,36. *Take heed to your selves lest at any time your hearts be overcharged with surfeiting and drunkenness,*

neſs, and cares of this life, and ſo that day come upon you unawares. For thy dayes are ſwifter then the Weavers ſhuttle: and as a ſnare ſhal it come upon all them that dwell upon the earth. Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all thoſe things, and to ſtand before the Son of man. This day will come as a thief in the night.

Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs, looking for, and haſtening to the coming of that day, wherein the heavens ſhall be on fire, and the lements ſhall melt with fervent heat, Seeing then that ye look for ſuch things, be diligent, that ye may be found in him in peace, without ſpot, and blameleſs.

But if any ſay, I will be diligent hereafter: Let me tell thee, If ever thou intendeſt to do any thing for the glory of God, the good of thy ſelf, and the be-

nefit of others, do it presently, for the time is short.

Oh then get oyl in your lamps, grace in your hearts, that you may not be like the foolish Virgins, *Mat.*25.7,8,9,10. The wise Virgins considered that their time was short, and their dayes swift; and so made it their present work to get oyl in their lamps, which was grace in their hearts: But the foolish Virgins put it off from day to day, never minding that their dayes were swifter then the Weavers shuttle.

Our time is short, wherefore bid adieu to the world. For what is the World, but vanity? All the Honours are but as so many dishonours; all the Riches but poverty; and all the Joyes but sorrows; and all the Pleasure is but pain: And if in this life only thou and I have hope, we are of all men most miserable. Our dayes are but as a bubble: we no sooner have our being, but we are going to our end: All our strength is but as

grass,

graſs, and all our beauty is as the flower of the field: the graſs fadeth, the flower withereth, and our ſtrength and beauty is gone: Death will bring us to the grave, and our deeds to judgment; and as death doth leave us, ſo ſhall judgment find us.

All creatures obſerve their time but man; the Stork, the Crane, the Swallow, the Piſmire, theſe obſerve their time: and yet Man, the moſt noble of all creatures, none above or higher then himſelf but onely the Lord God Almighty, who hath given to man time and all things elſe to attend him to bring him to glory: but moſt men turn Prodigals, and ſpend their little inch of precious time with Harlots, and hope to return to their Father hereafter, not conſidering that death ſtands in the way to put a period to his dayes, which flie away ſwifter then the Weavers ſhuttle.

Oh what a dreadfull day will that be, when thee and I ſhall ſtand before the

Judgment-

Judgement-seat of Christ, if not prepared for it: If we look about us, beneath us, on the right hand, or on the left, all will increase our misery: above us shall be our Judge, offended with us; beneath us, Hell open, and the Furnace ready burning to receive us; on our right hand, shall be our sins accusing us; on our left hand, the Devils ready to execute Gods eternal Sentence upon us; within us our conscience gnawing; without us millions of damned souls bewailing: on every side the World burning, what way shall we take, to go back is impossible; to go forward is intollerable: what then shall we do? If we seek death, death shall flie from us; if we cry to the Hills to fall on us, they will refuse to do us so much pleasure: and then immediatly the Judge will say to all the Goats, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.* Then there will be the greatest separation that ever was upon

on

on the earth: the husband and wife, the fathers and ſons, the mothers and daughters, maſters and ſervants, Prieſt and people, friends and companions, the one to glory, and the other to confuſion, without ever ſeeing one the other again. Oh what an eternal ſeparation will this be! Whoſe heart can read theſe lines, and not melt? whoſe eyes can behold theſe words, and not weep? Nay it may be theſe be the laſt lines that ever thou ſhalt read: for thy dayes be ſwifter then the Weavers ſhuttle. 1 *Cor.*7.29,30,31. *But this I ſay, brethren, the time is ſhort: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this world, as not abuſing it: for the faſhion of this world paſſes away.* Wherefore be without earthly carefulneſs.

But as *Peter* & *Jude* ſpeak, there are a ge-

neration of Scoffers, which lately went under the name of *Levellers*, and now have taken to themselves the name of *Ranters*: These men, for the most part of them, say that there is no Hell, neither day of Judgment, nor Devil; but all is God, and God is all things. And to these men I have but these two words to say.

First, that although they will not see or believe there is a Hell and a Devil here, they are most like to know it by woful experience hereafter. The second word is this:

When thou turnest over the leaves of the Bible, and findest mention made of Hell, and of the day of Judgment, and of evil Angels, called Devils, and yet wilt not be perswaded that there is any such thing; thou mayst as well raze out those Scriptures for untruths, for thou art wise above what is written.

And to the rest of that heady, high-minded, unbelieving, and vainglorious

Crew,

Crew, I ſay as in *Eccleſ.* 11. 9. *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the wayes of thine heart, and follow the ſight of thine eyes: but know thou, for all theſe things God will bring thee to judgment.* Oh miſerable is that man, whoſe life is almoſt waſted, and daily waſting, and he thinks not of it: often ſaying, I thought no more of this that is now fallen out, then of my dying day. Never minding what *Job* ſaith, *My dayes are ſwifter then the Weavers ſhuttle.* Neither doth he mind that, *Heb.* 9. 27. *It is appointed unto all men once to die,* and after death to judgment.

And let me tell thee, thou art in a thouſand thouſand caſualties here every moment, ready to take away all the comforts of the earth from thee. When *Nebuchadnezzar* was bleſſing himſelf in the Palace that he had built for his honour, then there comes a Meſſenger from the Lord, and he was preſently

outed

outed of all his comforts. The wheel is turning, the graſs is withering, the flower fading, the ſmoak conſuming, and the ſhuttle ſwiftly flying; and yet thy dayes are ſwifter then the Weavers ſhuttle. We have but a little time, and a great deal of work to do: let us work then while 'tis day, for the night cometh in which no man worketh.

If we did but know what Eternity means, and if the fear of Eternity did but once fall on us, we ſhould cleerly ſee it had been better for us that we had never been born, or that we had been made Toads or Serpents, or the vileſt beaſt that creeps upon the earth, then Reaſonable creatures: Seeing we were born in ſin; & as if that was not enough, we live in ſin, and at laſt die in ſin: and ſo as Death leaves us, the Judgment finds us. There depends upon our little ſhort uncertain inch of time, matters of more conſequence then all the world is worth. I do not ſay, upon the ſpending

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or miſ-ſpending this inch of time depends our eternal being either in bleſſedneſs or miſery: but this I ſay, that our well-being, whiles we remain here, depends much upon it. See *Joh.*14.21. & 2 *Pet.*1.11. Oh then conſider, ſuch is the ſwiftneſs of mans dayes, ſhortneſs of his life, and frailty of his nature, that the ſwifteſt, ſhorteſt, and fraileſt things for the moſt part that we read of in Scripture, are not ſwift, ſhort, and frail enough to compare mans life unto.

Vſe 2. And if ſo, in the ſecond place by way of uſe, this doth teach us to carry our ſelves towards all in a way of love, as if this were the laſt opportunity that ever thou ſhouldſt have to be helpful to them either in ſpirituals or temporals. Haſt thou a Father or Mother yet alive? If ever thou wilt obey the command of God in honouring them, do it preſently; for before one day is paſt, they may be taken from thee, or thou from them: and then how will thy heart

ſmite

ſmite thee, and thy conſcience accuſe thee, and thy careleſneſs often trouble thee? Let me tell thee, I know ſome that can ſpeak this by woful experience, whoſe hearts do even bleed for their omiſſions herein. And as for you Parents that have Children, if ever you will expreſs your love to God in bringing them up in his fear, teach your Children their duty both towards God and man: If there be ever a word of God within you, endeavour to faſten it upon them. *Prov.22.6. Train up a Child in the way he ſhould go, and when he is old he will not depart from it.* And what thou intendeſt to teach them, do it ſpeedily, make no delay; for they are but as a flower of the graſs, alive and green in the morning, and many times cut down and withered before night: your Childrens days are ſhort, and ſwifter then the Weavers ſhuttle. And ſo likewiſe for Husbands and Wives, Maſters and Servants, ſuperiors and inferiors, old and young; if

there

there be any Grace in your Hearts, and power in your hands, improve both to the beſt advantage. *Be pittifull, as your heavenly Father is pittifull*; make it your buſineſs as *Chriſt* made it his buſineſs, to take all opportunities to do good, both to Saints and Sinners, *Matth* 5.45,48. Oh let all your good intentions end in actions, and all your Reſolutions in ſpeedy performances; for the glaſs is almoſt run, the day of our life is even done, and thou muſt cut off like a Weaver, as in *Iſa.*38.12.

Verily every man at his beſt eſtate is altogether vanity: Oh all ye Parents, then look upon your ſelves and children, as upon a Flower that quickly withereth: endeavour to acquaint your ſelves of one Lord *Jeſus Chriſt, who is the portion of his people, Pſal.*16.5. compared with *Pſal.* 17. 14. Walk with God your ſelves, and ſo apply thoſe promiſes that he hath made to his Seed; they will live more comfortably with

one grain of Grace in the want of the abundance of these outward things, then they could with the Kings Ransom if the other be wanting: cleave closer unto Christ, hang looser to your children, that so nothing may be able to separate the one, though death will separate the other: And let not your lives, O ye Parents, be bound up in the lives of your children, but let your wills be resigned up unto Gods Will, that if your children cut off like a Weaver, ye may say as once *Job* in the same case said, *Iob* 1.21. *The Lord giveth, and the Lord takes away, blessed be the name of the Lord*; and endeavour by your further care and diligence in training them up in the way of Christ, instructing them in the way which they ought to walk. Shall I appeal to your consciences now O ye Parents! hath your care been, to provide in a suitable way for the souls of your children, for their Spiritual estate as you have for the earthly? you are loth

loth to die before you can bring your eſtate ſo clear, that you may leave it to your children: but rather you ſhould be loth to die before ſuch time as you ſee ſome work of Grace wrought in their hearts; verily, theſe would your thoughts be, if you were ſpiritual. It is reported of *Auguſtines* Mother, that the great thing ſhe deſired to live for, was to ſee her ſon converted, and the Lord granted her deſire, and then ſhe found her ſelf willing to die. One Mr. *Staughton* a Miniſter, in his Epiſtle to the Reader, prefixed to the Treatiſe called *Davids love to Gods word*, affirms upon his own knowledge, that there was a young Gentlewoman in *Kent*, but ten years old, could ſay all the New-Teſtament by heart; yea at that Age ſhe was ſo perfect therein, that being asked where any word were, ſhe would preſently name Book, Chapter and Verſe. Maſter *Staughton* writeth this upon his own knowledge and examina-

on of her, in above fourty places at one time, wherein she never missed Book, Chapter, and Verse. Truly if we would have the word of *Christ* dwell richly in us, we must ever and anon call home our wandring thoughts, and unprofitable desires and disordered affections, and gather them up, and establish them upon something that Moth and Rust cannot corrupt, nor Thieves break through and steal; for most of us are like unto *Peter*, we toil all night and catch nothing, because we do not cast down our nets at *Christs* Command: which that we may do, let us stand upon our guard, and guard our Thoughts, our Hearts, our Wills, our Affections, our Judgements, our Memory, our Lips, that we speak considerately, advisedly, and not so vainly.

Use 3. By way of Use. If our days be so swift and short, let us indeavour to be in a continual readiness, that we may have nothing to do, but to resign up

up our ſouls into the hands of our Creator, in the name of our dear Saviour, by the help of the bleſſed Spirit: and although death doth look gaſtly upon us when he comes to Summon us to appear before the Tribunal Seat of Juſtice, there to give an account of all our Actions; yet let us ſmile upon Death, for he will but deſtroy our laſt Enemy; *Chriſt* hath taſted death for us: It is true, Death is a dark entry that we muſt paſs through: but all trouble on the other ſide death is taken away: the worſt thing it can do for one prepared to die, is but this, namely, to ſhut up the door of earthly comforts, and open the door of Heavenly: to deprive us of Temporalls, that we may be inveſted with Spirituals: to deprive us of the ſociety of a few imperfect Friends, that we might enjoy the ſociety of all the Saints and Angels in a ſtate of perfection; and that which is ten thouſands time more then all the reſt, we ſhall en-

joy the presence of the Almighty God, whose glory and excellency is such, that the tongues of men and Angels are not able to express. It is life to know him, it is melody to hear him, it is heaven to behold him, it is endless happiness to enjoy him. Oh then improve the present opportunity and ability that the Lord hath lent to the uttermost: that when thou comest to die, and to *cut off like a Weaver*, thy dayes being swifter then a shuttle, thou mayst be in some good measure so prepared; That,

1. If thou canst not say with thy Lord Christ, *Joh.* 17.4. *I have glorified thee on earth, I have finished the work that thou gavest me to do.*

2. If thou canst not say with thy brother *Paul*, 2 *Tim.*4.7.8. *I have fought the good fight, I have finished my course, I have kept the faith: there is laid up a Crown of glory, not for me only, but for all those that wait for his appearing:*

3. Yet thou canst say with *Simeon*,

Luk.2.

Luk.2.29. *Lord, now letteſt thou thy ſervants depart in peace, for mine eyes have ſeen thy ſalvation.*

4. Or elſe, if thou canſt not ſay in the ſincerity of thy ſoul with *Hezekiah*, Iſa. 38. 3. *Remember, O Lord, I beſeech thee, how I have walked before thee in truth and with a perfect heart:*

5. Yet thou canſt ſay with *David*, Pſal.39.13. *Oh ſpare me a little, that I may recover my ſtrength before I go hence and be no more ſeen.*

6. There are but few men ſaying with the Prophet, *Pſal.90.12. So teach us to number our dayes, that we may apply our hearts to wiſdom.*

7. But moſt men and women, when they are cutting off their life like a *Weaver*, fall a praying with *Balaam*, Numb. 23.10. *Lord, let me die the death of the Righteous, and let my latter end be like his.* Never conſidering that none can die the death of the righteous, but only thoſe that live the life of the righteous. It is

true, we read of one, as the Thief upon the Crosſ, that no man might deſpair; and we read but of one, that no man may preſume.

Surely, Death ſends many meſſengers to you and me, to tell us that he is coming. One while in comes the Ague, after that the Feaver; and before we can ſhake them off, many times in comes the Head-ach, and it may be the Tooth-ach, raging, and ſhaking the beſt beam in thy natural building. Well, after a while thou and I have, it may be, ſhaken them off, and now it is pretty well with us again, we begin to ſmile, and to feather our neſts: and while with *Martha* we are troubled about many things, Death ſends another Purſuivant, and he terrifies us with Croſſes and Loſſes, troubles within and without. Well, we have ſcarce got over theſe torments, but in comes Sir *Thomas Gout*, or Sir *William Cramp*, or both; and theſe unwelcome gueſts will ſit at the table with us, and lie

lie in the bed with us, and night and day lie trouble us: when we think to ſleep, then they will be talking, & ſaying, *Our days are ſwifter then the Weavers ſhuttle.* Well, if all theſe be ſhut out of doors, through long patience & great charges, and thou begin to cheer up, in comes another Purſuivant, and turns thy neareſt and deareſt Friend into thy greateſt Enemy; and ſo this croſs in thy neareſt Relation from whom thou didſt expect thy greateſt aſſiſtance and help, now proves thy greateſt enemy. So that put all thy Croſſes, Loſſes, Sickneſſes, Perſecutions, &c. that ever befell thee, in one ballance, and this Croſs in thy neareſt Relation in the other ballance, and this latter will weigh down the former ten times over.

In a word, I do know a man that loſt his tender Father, and after that he loſt his Eſtate that his Father gave him; then he was in a baniſhed condition at leaſt 26 moneths; then he loſt ſome of his Chil-

Children; not long after he loſt his tender Mother, and a little before he loſt one of his deareſt Brethren; ſince that he loſt his onely Son: not long after he loſt his deareſt Siſter: and between each of theſe Loſſes, for the moſt part he was viſited with Sickneſs, and often brought even to the gates of death: Then a little after this, ſome of his moſt intimate Friends, with whom he had ſweet converſe about Soul-work, theſe turned *Ranters*: beſides theſe, at leaſt an hundred Croſſes more came in the one upon the neck of the other. And yet this man doth profeſs, that all theſe, put them together, are but a Fleabiting to that one Croſs in his neareſt Relation, and that but in her little member, to wit, the *Tongue*. See *Jam.* 3. 5, 6. & *Eccleſ.* 7. 26.

Death doth often ſummon us to be in a continual readineſs to lay down theſe crazie, brittle, duſty Bodies in their own Center the Earth. And for my own part,

I muſt confeſs, that the *Weavers Shuttle* hath been preaching to me almoſt theſe 25 years; ſtill telling me, that *my days flie away faſter then my ſhuttle.* And now at laſt it having prevailed with me a little for my attention at leaſt, I had no ſooner ſilenced my own thoughts, but I heard a voice from Heaven ſaying; *All fleſh is graſs, and all the glory of man as the flower of the field.* And when *I lift up mine eyes to the Heavens,* (as in *Iſa.*51.6.) *and look upon the Earth beneath; the Heavens ſhall vaniſh away like ſmoak, and the Earth ſhall wax old like a garment, and they that dwell therein ſhall dye: but my Salvation ſhall be for ever, and my Righteouſneſs ſhall never be aboliſhed.*

Men and women are like a bubble upon the water: they would fain get above their element, and ſwim aloft; but they ſhall be cut off as the foam upon the water. Mans life is like a Candle in a Paper-lanthorn, full of crannies: there comes on a ſudden but a little puffe of wind,

wind, and blows the Candle out. Oh then, let this little inch of Time be improved to the beſt advantage: ſeeing Time is one of the moſt precious herbs in the garden of the World. And yet by moſt men there is not one thing more ſlighted in the World; ſurely, if we did ſee time ſo pretious as it is, we ſhould take the counſell of the Holy Ghoſt, *and redeem the time, becauſe the days are evil, Eph.5.16.* And if in truth, thou and I did redeem the time, there would be no room or time for ſo many idle words; there would be no room or time for ſo many idle thoughts and unprofitable muſings: our thoughts are the eldeſt, and moſt noble off-ſpring of our ſouls, and ſo are too worthy to be caſt away upon baſe objects; did we indeed ſee time precious, ſhort, and *ſwifter then the Weavers Shuttle*, we ſhould redeem a little from our ordinary ſleep, and a little from our worldly buſineſs; and to make all our dealings in worldly

worldly buſineſs, ſubſervient to Religion, and not to graſp ſo much of the world, as to diſtract our head with cares, or engage our heart in ſin: we ſhould redeem a little time from our uſual lawfull recreations, and ſo from all things elſe that drink up our time: and improve this redeemed time to the beſt advantage, for the glory of God, and thy own good, and benefit of others.

Let me tell thee what I know upon ſound ground, we ſhall finde all little enough.

I once read of a man that did trifle away his time as moſt of us do, not ſeeing the worth of it, untill he was about thirty years of age; and then hearing a Sermon of the ſhortneſs of mans life, being a little troubled, makes his requeſt to a Godly man, whom he looked upon as a Prophet, to tell him how long he ſhould live, that ſo before death came he might repent of his ſins, and make his

his Peace with God. The Minister asked him how long he desired to live: and he said he would fain live sixty years at least: well, the Minister told him that there were more did die before they came to fifty, then there was that did live to fifty; yet, saith he, thou shalt have thy request, thou shalt live till sixty: Well, with that the man was very thankfull, conceiving he had time enough to take the pleasures of the World, and to repent hereafter. The Minister asked him how old he was? he answered thirty; then says he, take out thirty of sixty, and there remains but thirty years that thou hast yet to live; then consider, that half of this thirty years will be slept out, and then there remains but fifteen years; and the half of this fifteen years will be spent in pains and care to provide for thy self and Family, and then there remains but seven years and a half; and in the half of this thou wilt have some unexpected sick-

ſickneſs, and weakneſs which man that is born of a woman is ſubject unto, and then there remains but three years, three quarters: and the half of this will be ſpent in mourning for ſome loſſes or croſſes, in thy Wife, Children, Kindred and Friends: and ſo there doth not remain ſo much as two years of peace and quiet, for thee to minde thy ſoul: this ſtruck the man into ſuch a damp, that he went away ſorrowfull, as the young man in the Goſpel did from *Chriſt*, *Matth.*19.22. Oh let us redeem that precious jewel of time which we have formerly loſt: Travellers that have ſtaid a little too long at their Inn, when they do find the night approaching they mend their pace, and go as many miles in one hour as they did before in two; ſo let us do, we have ſtaid too long in doating upon the things of this life, and in ſetting our eyes and hearts upon that which is not: the World, it was Created of nothing,

ſaith

ſaith the Lord, and it hangs upon nothing ſaith *Job*; *Wilt thou ſet thine eyes upon that which is not?* ſaith *Solomon*, Pro. 23.5. I remember a paſſage that many years ſince I read in a little Book, called, *Good News from Heaven*, between Wealth and his worldly Maſter, at the point of death.

1. Firſt, *Wealth* ſeeing his Maſter dying, ſaith, *Well Maſter, thus long have I ſerved you, or rather you have ſerved me: for you have loved me too much, and doted upon me, and therefore now you be like to ſpeed the worſe; you was my Maſter in ſhew, but I was yours indeed: for you did what I would have you do; thus far have I gone with you, but further I will not; I have nothing to do in another world; now therefore Maſter, ſhift for your ſelf; if you go to Hell, I cannot help it, I will go ſeek me a new Maſter: adieu.*

Anſ. Maſter. Nay, ſaith his Maſter, I hope thou wilt not ſerve me ſo now I have moſt need of thee; many a nights

reſt

reſt have I broken for thee, many an hour have I beſtowed on thee, many a good Feaſt; yea, many a Sermon and good opportunity for my ſoul have I loſt for thee, *Wealth.*

Wealth. *The more fool thou Maſter: who bid you do ſo? not God I am ſure, but the Devil; and therefore to him you are like to go that ſet you on work: or whither you go I know not, nor care not; but further to go with you I will not.*

Maſter. Nay *Wealth,* I pray thee ſay not ſo, that goeth to my very heart; go anſwer for me, or at leaſt ſpeak a good word for me.

Wealth. *Not I, nay I am ſure you ſhall anſwer for me, and your ſelf too; and to tell you the truth, I doubt the place is too hot for me where you are going; but go try Maſter firſt how you ſhall ſpeed, and if you do not like the place, if you can get leave to come back again, I may chance to ſerve you again, believe it who liſt; look, look, here comes death quivering in your*

lips, quaking in your joynts, staring in your eyes: I cannot endure the sight of him; oh draw the Curtains, shift for thy self Master: I will shift for one.

Master. What dost thou mock me to increase my misery and dolor? What wilt thou leave me thus in the straits? Oh that I were to live in the World again, I would care as little for thee as thou doest now for me: Oh base Vagrant! have I thus entertained thee like a Prince for this? Oh all ye People of the World! be admonished by me a dying man, take heed how you give entertainment as I have, to this Vagabond cheating *Wealth*, that wanders up and down the World; but lay up treasure in Heaven, not on the earth, and that speedily: *For man that is born of a woman is of few days*, saith *David*; and they pass away *faster then the Weavers Shuttle*, saith *Iob*; & thou shalt cut off thy life like a Weaver, saith the Prophet *Isaiah*: and then if thou hast improved thy

thy talent, redeemed thy time, and given all diligence to make thy Calling and Election ſure; for ought I know thou mayeſt die in full aſſurance of true bleſſedneſs, which conſiſteth, not in honour, for then *Pharaoh* had been bleſſed: not in wit, for then *Achitophel* had been bleſſed: not in wealth, for then *Ahab* had been bleſſed: but herein will thy bleſſedneſs be, that thou indeavoureſt to be found cloathed with the Robe of *Chriſts* righteouſneſs, in compariſon of which thy own is as dung, *Phil.* 3.8,9. Looking upon thy ſelf as thou art in thy ſelf, as a Tree, the body whereof is iniquity, the Leaves of it is Atheiſm: the Rine pretends perfection: the Sap thereof, is Humane Reaſon: the Buds ſwelling words: the Fruit of it uncleanneſs: but as thou art taken off from the old ſtock the firſt *Adam*, and grafted into the new ſtock the ſecond *Adam*, thy bleſſedneſs lies here in this Root, from whence thou receiveſt ſap, and becomeſt a new Tree, which may be known by its Root,

which is *Christ*: by its soil in which it grows, which is Free-Grace, planted in the House of the Lord: and by its body which is Faith: by its Bark, which is Hope: by its Boughs which is Charity: by its Leaves, which is Spiritual Vertues: by its Branches, which is good words: by its Fruit, which is good works: This Tree shall stand up with boldness, when the other Tree shall fear and shake: if he look up, there is his Judge offended with him: beneath him Hell open, and the Furnace boiling ready to receive him: on thy right hand thy sins accusing: on thy left hand the Devils ready to execute Gods Sentence upon thee: within thee, thy conscience gnawing: without thee, all damned souls bewailing on every side: the World burning: and this dreadfull day will come suddenly, *as a thief in the night*, 2 *Pet.* 3. Therefore while thou hast thy legs, let them carry thee to the Assemblies of *Zion*: run to and fro that

that thy knowledge may be increaſed: thy legs may be taken from thee. While thou haſt thy hearing, liſten diligently: thou mayſt ſpeedily be deaf, as many be already. While thou haſt thy hands, let them miniſter to the neceſſity of the Saints: while thou haſt any eſtate, give ſomthing of it, leſt thou doſt repent too late. All theſe things be mutable and fleeting; thy dayes be ſwifter then the *Weavers ſhuttle*; and thou mayeſt loſe theſe before thou doſt loſe thy life. All men had one entrance into life, and ſhall have the like going out.

In a word, thou and I have forfeited our lives many times: *The wages of ſin is death*; Every ſin we commit, we make a forfeit of our life. Here is the ſad condition of the ſons of *Adam*. O *Adam*, what haſt thou done! For though it was thou that haſt ſinned, yet thou art not faln alone, but all we that come of thee, as being then in thee, and ſo infected by thee: And we become guilty

not only of original, but also of actual transgression; and so many of us have forfeited our lives ten thousand times over: from which there is no redemption but by faith in the Lord Jesus Christ; and it is to be feared, that not one of twenty do truly believe in him, and make it their work to follow him: hence it is that death finds us so unprepared; we never considering, that there is but a breath between us, and Heaven or Hell.

Use 4 If our dayes be so short and swift, let us so accompt of it, that when death comes and sweeps away some of our neareſt Relations, it may not be so tedious unto us, as to cause us to mourn excessively; because we saw their dayes to be short and swift before: So that in stead of grieving that they be gone so soon, we should give thanks to God that he did spare them to us so long; and say with *David*, I shall shortly go to them. The consideration of these ensuing things

things will much abate our mourning, and take off the edge of our exceſſive grief for Friends of any Relation that are deceaſed.

1. Let us conſider, that whatſoever doth come to paſs, is by the ſoveraign will and pleaſure of God, 1 *Sam.*3.18. *And* Eli *ſaid, it is the Lord, let him do what ſeemeth him good.* In the foregoing verſes, the Lord had told *Samuel*, that the iniquity of *Eli's* houſe ſhould not be purged, becauſe his ſons made themſelves vile, and he reſtrained them not. Well, ſaith *Eli*, good is the word of the Lord, let him do as ſeemeth him good: as if he had ſaid, The Lord is infinitely wiſe, and therefore knoweth better then I how to diſpoſe of me and my family, for his own glory, and our everlaſting good: And although thoſe Judgments be very heavy which he hath denounced againſt me and my family, yet we have no juſt cauſe to complain; for doubtleſs he will bring glory to his

name, and good to us by it, according to his promises.

So said *David*, 2 *Sam.*15.26. *Behold here I am, let him do to me as seemeth him good.* So again, *Psal.*39.9. *I was silent and opened not my mouth, because thou didst it.* So said *Hezekiah*, Isa.39.8. the Lord had told him by the Prophet *Isaiah*, that all his goods should be carried to *Babylon*; and his sons that did issue from him, they, though near & dear to him, should also be carried to *Babylon*: Well, saith he, *good is the word of the Lord.* So our dear Saviour himself, *Mat.*26.39. *O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt.* Psal.68.20. *He that is our God, is the God of salvation; and unto God the Lord belong the issues from death.* Job 30. 23. *I know that thou wilt bring me to death, and to the house appointed for all living*; and that speedily too, *for my dayes are swifter then the Weavers shuttle.*

2. Let

2. Let us conſider that we our ſelves and our friend or friends that now we grieve for; I ſay, we and they received our lives from God, and muſt be accomptable to him for them again. *Eccl.* 12,7. & *Job* 1 21. & 1 *Tim* 6,7.

3. Conſider, All men have one entrance into the world, and the like going out: Death is certain and appointed to all; the greateſt Kings and Emperors under the Sun muſt taſte of this cup; nay the Lord Chriſt himſelf, if he will be vailed in fleſh, muſt die. And that it is certain and appointed to all, will appear by theſe Scriptures. *Heb.* 9. 27. & *Job* 30. 23. & *Job* 7. 1. *Gen.* 3. 19. & *Pſal.* 90. 3.

4. Let us conſider the fulneſs of the Lord Jeſus Chriſt, anſwering every relation; and the many & excellent promiſes that are ſuitable to our particular condition. He is bread to the hungry, water to the thirſty, cloths to the naked, eyes to the blind, legs to the lame,

ſtrength

ſtrength to the weak, life to the dead; he is peace in trouble, joy in ſorrow, health in ſickneſs, riches in poverty; he is a friend to the friendleſs, a husband to the widow, a father to the fatherleſs: I had thought to have brought chapter and verſe to have proved each of theſe to thee: but I would have thee to ſearch for them thy ſelf, that ſo thou mayſt finde many more ſweet Promiſes, ſutable to thy preſent ſtate and condition; for he is all thy tongue can ask, thy heart can wiſh, or thy minde conceive; he is light in darkneſs, and Heaven in Hell; if thou canſt but ſee thy Intereſt in him, and Relation to him, thou wilt be ready to ſay within thee in the midſt of all thy troubles, Let friends forſake me, let enemies deride me, let all worldly comforts leave me; nay the plagues of *Egypt*, the botches of *Iob*, the enemies of *David*, the impriſonment of *Ioſeph*, the poverty of *Lazarus*, the bands of *Paul* cannot hurt me: *for*

the

the Lord is my portion; his grace is ſufficient for me; wherefore I will even ſay with *David*, Pſal 18.2. *The Lord is my rock, and my fortreſs, and my deliverer, my God, my ſtrength in whom I will truſt; my buckler, and the horn of my ſalvation, and my high tower, &c.*

5. Conſider, though I have loſt a neer and deer Husband, or Wife, Father, or Mother, Son or Daughter, Brother or Siſter, Kinſman or Neighbour; yet I cannot ſay as once *Jeremy* did, *Was ever ſorrow like unto my ſorrow?* but I can ſay, *There is nothing hath befallen me, but what is common to man:* nay God hath dealt more favourably with me, then he did with *Job*, *Job* 1.19.20,21. for he loſt all; and he hath dealt more kindly with me then he did with his ſervant *Eli*, 1 *Sam.* 4.17. For he loſt at once his two Sons, and the Ark of God, which went neareſt to his heart: and at laſt his own life too.

6. Let us conſider, that many of the

Saints

Saints have desired death; and if we love our friends departed, shall we grieve that their desire is answered? Read and well consider, *Phil.*1.23. and *Job* 14. 14. & 2 *Cor.* 5,1,2,3,4. Again in another Scripture, we find these and the like words, *Now let thy servant depart in peace: for mine eyes have seen thy salvation.* 1 *Kin.*19.4. *Take away my life, for I am no better then my fathers.* For such as die in the faith, we should not mourn for as men without hope, 1 *Thes.* 4.13. *But I would not have you to be ignorant concerning them which are asleep, that you sorrow not as others that have no hope.* ver.14. *For if we believe that Iesus died and rose again, even so them also which sleep in Iesus will God bring with him.* The Holy Ghost in this place forbiddeth not Christian sorrow for the dead, but Heathenish sorrow; not moderate, but excessive and immoderate, either in respect of time, or measure of our grief; we may water our plants for our deceased

ſed Friends, but not drown them.

7. Let us conſider the priviledges of Believers after death: for death is unto them but a Porter opening a door into a dark entry, or a ſervant of thy Fathers ſent to put thy dear friend to bed for a little while, *till corruption ſhall have put on incorruption, and mortality ſhall have put on immortality.* Death is but a ſleep, and the grave a bed, and all things that be on the other ſide death are taken away by *Ieſus Chriſt*; Death openeth the great gate that leadeth to thy Fathers houſe, that ſo thou mayeſt go home: for we are but Sojourners, Pilgrims, and Strangers here in this World: it is true, unbelievers are at home whiles they live here: they be called the inhabitants of the earth, and dwellers upon the earth; when they die, they do not go home as thou doeſt: it is true, they go to their own place, and to their own Father: ſo that death to them is the King of Terrours: but to thee and thy believing

lieving deceased Friend, death should be looked upon as the Messenger of glad tidings, which is come only to crack the clay walls, which is our Prison, that you may flie home and be at rest; and when thou comest home, to enjoy the presence of thy Father and Saviour Christ, and to be filled with the Spirit, and to be with all the holy Saints of Heaven; thou wilt then rejoyce with joy unspeakable and full of glory.

8. Let us consider, that although I and thee be like to loose our own lives, or else have lost some of our neerest and deerest friends, yet let this comfort us, this also shall work together for our good, *Rom.*8.28. *Wherefore let us not so fear death*: but hearken what death doth whisper in thy ears, saying, fear not me, I came from the Father, and have no Commission to hurt you; although my countenance be grim, my message is sweet and pleasing: Christ your beloved husband hath taken my sting from

me

me before he would let me come to you: I am come without a ſting, to tell you, that God and Chriſt loves you, and hath ſent me on purpoſe to invite you into their preſence, where is fulneſs of joy and pleaſures at his right hand for evermore; only you muſt put off your filthy garments, that the earth may return to its earth, the fire to its fire, the water to its water, the aire to its aire: for theſe were the Elements thy body was made of, and ſo thou muſt endure a little pain in putting off theſe cloaths; they be ſomewhat little and ſtrait, but thou muſt with *Paul* put off this earthly Tabernacle; for that muſt be diſſolved before thou canſt be with Chriſt, in whoſe preſence there is fulneſs of joy, where all relations will be made up in God: there is no complaining in the Streets of this new *Ieruſalem*, no want of Relations: God will be a Father, *Chriſt* will be a Husband, Saints glorified our Brethren, Siſters and aſſociates:

ſo

ſo we ſhall want no Relation, neither ſhall any Relation want Perfection. There is but a breath between thee and this condition.

9. Let us conſider, that the Scripture doth pronounce them bleſſed that die in the Lord, *Rev.*14.13 *For from henceforth they reſt from their labours.* See *Eccleſ* 4.2. & *Job* 3.17. The greateſt evil death can bring unto us, is but a more ſpeedy way to happineſs.

Laſtly, let us conſider, that our deat beloved brother *David*, although he mourned, faſted, and prayed whilſt his Child was ſick, yet as ſoon as it was dead, *he aroſe and began to comfort himſelf*, ſaying, *I ſhall go to it* ere long: for *my dayes are ſwifter then the Weavers ſhuttle*, ſaith *Job*. *Then ſhall the duſt return to its earth*, ſaith *Solomon*, *Eccleſ*.12.7. The duſt, that is the body, to ſhew the original of it, *Gen*.2.7. and the weakneſs of it; Duſt is the weakeſt part of the earth, *Pſal*.103.14. the baſeſt and vileſt

of

of it, *Job* 4.19.& *Phil.*3.21.& *Job* 30.19. Our original from the duſt; our return unto the duſt; This ſhould humble us in our own eyes, and ſhould warn us to improve all our ability, and every opportunity *to make our calling and election ſure*, that there might be nothing wanting in us to ſecure a better life before this be ended; and not to put off the endeavours towards it, as moſt do, unto old age, which haply we may never attain unto; and if we do, it will bring it ſelf work enough for us to do. Death comes ſwift and uncertain: Sin, the longer lived in, doth the more harden: Repentance is not in our call or command when we pleaſe; it is a work of the whole man, and of the whole life: this work deferred will be greater, the time to do it in will be ſhorter, the ſtrength to do it by, will be leſs; bodily infirmities will diſinable ſpiritual actions: God will have leſs honour and ſervice from us, and we our ſelves ſhall have more ſorrow, and leſs comfort.

For my own part, I can speak something by woful experience, of the sad effect of not imbracing the present opportunity and ability that God hath given me: I am assured that I have lost much of my comfort here, for hearkening to the motions of my own spirit, and slighting the motions and strivings of the Lords Spirit; by which means I have deprived my self of manifestations and apprehensions of heavenly and spiritual things that the Lord begun to pour out upon me. And now, if I would give all the world, I cannot recall one day that is past, nor one of those blessed opportunities that I have lost. Only I desire, if the Lord will, to redeem this little inch of time yet remaining, like an idle servant that hath loitered all the forenoon, begins to work twice as hard in the afternoon.

I have two Requests within me to make unto thee, whosoever thou art, that readest these lines.

If

If there be in thee any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercy; then my first Request is: I do beseech thee & beg thee in the name of the Lord Jesus Christ, if thou mindest his glory, or thy own good, that thou wouldst seek the Kingdom of Heaven in obedience to his command, in the first place; for in so doing, the Lord will be glorified, thy light shining before men, that they seeing thy obedience to him, may glorifie thy Father which is in heaven: that so while the whole World, with *Martha*, are troubled about many things, thou mayst with *Mary* choose the better part: That so while some are giving all diligence to get earthly treasure, thou mayst give all diligence to get heavenly: And while some are spending their time in vanity, one endeavouring to exceed another in folly, thou mayst redeem precious time for spiritual ends, endeavouring to excell others in

piety: That ſo while others that have great poſſeſſions, are with the Young man in the Goſpel going from Chriſt ſorrowfull, thou mayſt with *Zacheus* receive Chriſt joyfully, and be willing to part with ſome of thy goods cheerfully.

My. ſecond Requeſt is, That in thy addreſſes to the Father, and approaches to the Throne of Grace in the name of the Son, by a lively faith in him, in whom are all our ſprings, from whom are all our ſupplies, that among all thy requeſts to the Lord of Hoſts, both for a ſupply of ſpiritual things and natural things, for thy ſelf and friends, that thou daily ſtandeſt in need of, thou would'ſt have one requeſt, one ejaculation, one ſigh, one breathing, or one petition for me alſo; That the God and Father of our Lord Jeſus Chriſt, the Lord of glory, would give unto me a more full, cleer, powerful *knowledge of his will in all wiſdom & ſpiritual underſtanding, that I might walk*

walk worthy of the Lord, being fruitful in every good work; that he would pour out upon me that Spirit of Faith ſpoken of in the Goſpel, which was once given to the Saints, which we are commanded to contend for, and that Spirit of wiſdom and revelation in the knowledge of him, the Spirit of councel and might, the Spirit of knowledge and of the fear of the Lord: that I might act for God, from a pure principle of love to God; that ſo not onely ſinful ſelf might be denied in me, but that alſo natural ſelf and religious ſelf might be laid at the feet of the Lord Jeſus Chriſt, as dung and droſs in point of juſtification and ſalvation, which is all of free grace: That ſo when I come to *cut off my life like a Weaver*, (for my dayes flie away ſwifter then his ſhuttle) I may ſay with *Simeon*, Luk.2.29,30. *Lord, let thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.* Or at leaſt I might ſay with *Hezekiah*, Iſa.38.3. *Remember*

now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart: or else that I might say in the sincerity of my soul with *Paul*, 2 *Tim.* 4. 7,8. *I have fought the good fight, I have finished my course, I have kept the faith: there is laid up for me a crown of glory.*

O that our Parliament would consider with *Job*, that although they have sate long; yet now their days are swifter then the Weavers Shuttle, and they shall shortly cut off like a Weaver, *Isa.* 38.12. that so they might minde what *David* saith, *Psal.* 15.4. *He shall abide in Gods tabernacle, and dwell in his holy hill, that keepeth his word and Promises*: Oh that it might be your study so to do, and that you would yet further improve the present opportunity in discharging the Trust reposed to you by God and his People for his Glory and their Liberty; and this will bring you more comfort, in the end, then all your honour and estates:

eſtates: which hath been, now is, and ever ſhall be my requeſt to God for you.

O that our Armies, whom God hath made ſo victorious, would now pay their Vows that they made to the Lord of Hoſts in the day of their diſtreſs, and that ſpeedily, becauſe *their days are ſwifter then the Weavers Shuttle.*

O that Magiſtracy and Miniſtry would conſider, how ſwift this Shuttle flies, and yet their days flie ſwifter; that ſo the one might not judge for Reward, and the other teach for hire: that ſo the firſt wheel that moves them to act, might be out of conſcience unto God, and faithfulneſs to his People, whoſe ſervants they are.

O that all men of all Opinions, by what nick-name ſoever they be known, viz. *Epiſcopacy, Presbyterie, Independency, Lutherans, Socinians, Arminians, Anabaptiſts, Antinomians,* would conſider, *that their days are ſwifter then the Wea-*

vers Shuttle, and give off that exceſſive contending about the garment of Religion, and the Form in which they are to Worſhip, which is but as paying Tithe of Commin and Annis, and the while the Power of Religion is much abated, and the weighty matters of the Law neglected; Faith and Repentance, Self-denial, and an holy Converſation, theſe by many are ſhut out of doors; and ſo whiles we lie contending for the Form, the Power of Religion is much abated; and ſo the gravy, marrow, and ſap of our ſouls is almoſt eaten out, ſo that we had need, and that ſpeedily, to take the Councell of Chriſt, *Rev.* 3. 2. *Be watchfull, and ſtrengthen the things that be ready to die; for I have not found thy works perfect before God: thou haſt a name that thou liveſt, but thou art almoſt dead; for thou haſt but a little ſtrength,* ver. 8.

Now my Brethren let me tell you, that I fear moſt of you, inſtead of conſidering

ſidering the great work that you have yet to do, and the little time allotted you to do it; and how ſwift that little time paſſeth away. I ſay, inſtead of conſidering this, you all fall a weaving of the Spiders Web, *Iſa.*59,5. that is, you are contriving Plots as may intangle others, as the Spiders do the Flies, to their dammage and detriment, or to their utter undoing and deſtruction: but let me tell you, as in *Iſa.* 59.6. Your Web ſhall not become garments; which is, your devices, plots, and practiſes, though they may hurt and miſchieve others, yet they ſhall not help or avail your ſelves; all the good or gain you gather by them ſhall ſtand you in no ſtead; they will not be able to ſhelter you againſt Gods wrath, no more then a coat of Cobweb is able to ſhelter you from a fierce ſtorm, or a thick volley of ſhot: they ſhall all prove in concluſion as Cobwebs to your ſelves, for any ſuccour or benefit that you ſhall receive from

from them, or reap by them: See *Isa.* 28. 15. 18. 20.

Use 5. Forasmuch, as the soul is a more excellent piece then the body, it is but reason that we should spend more time and pains in seeking the well being of the one before the other; and if men did so indeed, they would make Religion their business: *In seeking first the kingdom of heaven, and the righteousness thereof: knowing that all things that concern the well being of the body, shall be added unto them*: But alas! we serve the world, which was made to serve us, and so we become our servants servant: Religion is not our business: but the world and the things thereof, is our business: and Religion is a thing but by the by: when we have nothing to do about our particular calling, we will a little look after our general calling: if we be called upon to hear such a Sermon, to confer with such Christians about the business of our souls, and our thriving in Spiri-

Spiritual things, why we have many put offs: the buſineſs concerning our ſouls muſt wait upon us from day to day, from week to week, from moneth to moneth: nay, ſometimes from year to year, before we be at leiſure to take that into our conſideration: it is eaſier for a man to prefer a Petition to the Parliament, and to get a promiſe of taking ones buſineſs into ſerious conſideration, and to anſwer our deſires, then it is to get our ſtubborn hard hearts (ſo glewed to the World) to be at leiſure to conſider the ſtate of our ſouls: we think every minute ſpent about that to be an hour, and every hour a whole day, and every day a year.

I remember the words of a man (now with the Lord) ſpeaking to this, from that *Gen.*27.38,39. You ſhall find there, that *Iſaac* bleſſing of *Jacob* and *Eſau*, he bleſt them both: but ſee with what difference he bleſſed *Jacob*, *v.*28. *God give thee of the dew of heaven, and the fat-*

neſs

neſs of the earth. Then look to *Eſau's* bleſſing: *Behold* (ſaith *Jacobs* father) *thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above*, *v.*39. Mark, they were both bleſſed with the dew of heaven, and fatneſs of the earth: but now in *Jacobs* bleſſing, the *dew of heaven* is firſt, and the *fatneſs of the earth* is in the ſecond place; but in *Eſaus* bleſſing, the *fatneſs of the earth* is firſt, and the *dew of heaven* in the ſecond place. Noting this, that a godly man indeed, the greateſt thing that he ſhould mind in the firſt place, is *the dew of heaven*, and then in the ſecond place *the bleſsing of the earth*: But an earthly man in the firſt place ſeeks for *the fatneſs of the earth*, and in the next place *the dew of heaven.* Hence it is that the choiſeſt of our thoughts are carried forth and buſied about earthly things, &c. And in order thereunto, how will men *riſe early, and lie down late, and eat the bread of carefulneſs*, and travail night and day,

far

far and near, through heat and cold, thick and thin, deprive themſelves of ſleep, and many times of neceſſary food; and all to gather a little Moths-neſt together; which once gotten, the Moths ſoon conſume it, unleſs it *takes wings and flies away*, before the Moths can enter, as in *Prov.* 23.5.

Are not moſt men and women in *England* like *Corah*, *Dathan*, and *Abiram?* we read of them, that they were *ſwallowed up of the earth*: and ſo at this day there be many millions of ſouls, both rich and poor, old and young, male and female, *ſwallowed up of the earth*; for they make it their great buſineſs, and therefore the ſtrongeſt endeavours of their ſpirits are employed to effect and accompliſh their own carnal ends: yea, the whole man both ſoul and body is laid out to the uttermoſt; they will neglect no time, ſpare no pains to increaſe their earthly treaſure.

Indeed I have ſtood almoſt amazed, when

when I have a little considered the temper of my own heart & the state of others: wherein I find, that we are very diligent and ready to do that which we have no command for; and that which we have warrant for, we are negligent to do. As to instance; We have no command (as I can remember) to make the things of this life so sure to us and our posterity, although in a moderate sense it may be lawful and expedient so to do: but for our Evidence for Heaven, and our assurance of our interest in God, to this we have many commands. *Give all diligence to make your calling and election sure,* as 2 *Pet.*1.10. And again, 2 *Cor.* 13,5. *Examine your selves whether you be in the faith, prove your own selves: know you not your own selvs, how that Iesus Christ is in you, except ye be reprobates?* 1 *Col.* 23. *Continue in the faith grounded and setled, and be not moved away from the hope of the Gospel which ye have heard, &c.* Now for our assurance of earthly things, men ne-

ver

ver think them ſure enough; but how careful are we to make all things infallible, as there can be no way (as we think) wherein we can be deceived? And to ſecure this earthly treaſure, how do men toile and labour, and their thoughts run in the night? and as ſoon as you ariſe in the morning, you run headlong about the world, having ſo many things to do, you know not which to do firſt: But the buſineſs of our ſouls and the aſſurance for heaven, we either think not of it at all; or if we do, we make that but a buſineſs by the by: but as for the matters of the earth, men will go from this Lawyer to another, to ask counſel, and to ſee whether it be ſure, and to ſee whether there can be any thing done to make it more ſure; ſo that moſt men never think it to be ſure enough: but as for our aſſurance in ſpiritual things, either we are contented with none at all, or elſe any ſlender aſſurance will ſerve the turn. Go from

one

one ſeat to another, and enquire of the People, what evidence have you of Peace made between God and your ſouls? What evidence have you that you are gone beyond any formal Profeſſour? What aſſurance have you that the ſaving work of God is wrought in you? Why theſe be either Paradoxes or Myſteries: the people know not what this doth mean: many of them ſaying in effect, it is an impoſſible thing for a man upon earth to have aſſurance of his ſalvation, and ſo poor ſouls they drop into the grave one after another, having no more aſſurance of Gods love to them, or of their intereſt in him, then the beaſts of the field: they came firſt from the earth: and all the while they lived their hearts were upon it, and ſo they die and return unto it, never obeying that voice, *Ier.* 22.29. *O earth, earth, earth, hear the word of the Lord.*

Theſe men have denyed *Chriſt* here while they lived in the body: now he will

will deny them, *Mat.*10.33. & 2 *Tim.* 2.12.

They were aſhamed to own him in his people here, now he will not own them, *Luk.*9.26.

Chriſt called upon them to repent, and they would not; and now they ſhall not repent if they would.

They would none of his ways here: and he will not accept of their perſons hereafter, *Mat.*7.23.

O then let Religion be our buſineſs: Let us ſeek the Kingdom of Heaven in the firſt place, *Mat. 6.33.* And again, 3 Ep. *John*, ver.2. *I wiſh even above all things thou mightſt proſper in thy body, even as thy ſoul proſpereth.* Mark, here was a ſoul flouriſhing, growing and thriving, and that in the firſt place; and next unto that is the moderate care of the body; and this is Gods order: but mans care is moſt for the body firſt, and then a little for the ſoul afterwards when thou haſt nothing elſe to do: but

know God will have the first-fruits or none; all thy after-services, are but like *Cain's* Sacrifices, procuring a curse rather then a blessing.

In a word, we were not made to serve the world; the world was made to serve us, and we were made to serve God. Let every creature, especially Man, continue in his place; for man is the most excellent creature of all on earth: Let him then transcend all in his holy obedience to his Maker: We are not our own, we ought not to live to our selves; we have forfeited our lives many a time; the wages of the least sin is death and cursedness, and yet our lives have been restored to us again. For what end? why, saith the Scripture, that we might not live to our selves, but unto God.

Oh how often times doth he call, how earnestly doth he knock at the door of our hearts? how powerfully doth he strive? how long doth he wait upon us to get us to yield unto him? namely,

namely, to have our hearts diſ-ingaged from all things beneath himſelf: and yet ſuch wretches as we are, we will not yield. What is become of that frame of Spirit that was upon the Saints in former days? *Nathan* uſed but one parable to *David*, and he was converted: *Jonah* preached but few days to *Nineveh*, and they repented: *Chriſt* looked back once upon *Peter*, and he wept bitterly; but there is ſuch a ſpirit of ſlumber fallen upon moſt of the people in theſe days, that nothing will prevail, unleſs it be that place, *Rev.* 21.11. *He that is unjuſt, let him be ſo ſtill: and he which is filthy, let him be filthy ſtill*: And ſo they make good this place, as it is ſpoken by way of precept, and not by way of caution; never conſidering what will become of them in the end thereof.

O ye ſons and daughters of men, did not our tender loving Lord God make us Lords of the Creation? and are not

we become Servants unto it? Did not he make man the wiſeſt of all Creatures? and is there any Creature under the whole Heaven ſo unwiſe as man? Did he not put a fear and a dread upon every creature, *Gen.*9.2. *And the fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the ayr, and upon all that moveth on the earth, and upon all the fiſhes of the ſea: into your hands are they delivered:* But how is poor filly man afraid of, and become a Servant to the meaneſt of all theſe Creatures in a Spiritual ſenſe!

Theſe were made our ſervants, and have been faithfull in their ſervice to us: we were Created in the Image of God, and appointed by him to be ſerviceable unto him: and yet the whole Creation are more ſerviceable unto him, and do not diſhonour him as man doth, *Jer.*8. 6,7. *I hearkened* (ſaith the Lord) *and heard, but* (the moſt excellent piece of my workmanſhip) *man ſpake not aright:*

no

no man repented him of his wickedneſs, ſaying, what have I done? So I was fain to repent my ſelf that ever I made man: for every one runneth into ſin, as the *horſe ruſheth into the battel: Yea, the Stork in the heavens knows her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming; but my People know not the judgments of the Lord.* Man, that was made the wiſeſt of all, is become the verieſt fool of all. And oh that we ſaw it! 1 *Cor.* 3. 18. *Let no man deceive himſelf: If any man among you ſeemeth to be wiſe, let him become a fool that he may be wiſe.* We like fools take a great deal of pains to make our ſelves miſerable: We forſake the Fountain of living endurable waters, and ride and run through thick and thin, labour and toyl, dig and hew unto our ſelves Ciſterns, yea *broken Ciſterns that will hold no water*, Jer. 2. 12, 13.

If *John* were to write an Epiſtle to the Profeſſors of our dayes, as once he did to

Gaius, 3 Ep. *Joh.* v. 1, 2. *Beloved, I wish above all things, that thou mayst prosper & be in health, even as thy soul prospereth:* I say, if he were to write to us, he would undoubtedly change his voice, and say, *O ye Professors now extant in the* English *Nation, I wish above all things that ye may prosper in your souls, even as your bodies prosper.* O thou hast a flourishing body, but a starved soul: thy eyes stare out with fatness, thou hast more then heart can wish; thou art like the *green Bay tree*, or the *Willows by the water side*; thou hast given thee thy hearts desire: but thou hast a lean, famished, starved soul; and I could wish above all things that thy soul prospered as thy body prospereth. Oh, is it not better to go to Heaven with poor *Lazarus*, then to Hell with rich *Dives?* Is it not better, O sons and daughters of men, to be often saying with our head Christ, *The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to*

lay

lay his head; then to be ſaying in effect as moſt do at this day, with that rich man, *Luk.*12,17.18,19,20. *Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry?* but God ſaid unto him, *Thou fool, this night ſhall thy ſoul be required of thee*, &c. We have forgotten thoſe words, 1 *Joh.* 2.15. *Love not the world, neither the things of the world: if any man love the world, the love of the Father is not in him.* O how few ſuch can we find in a whole Pariſh, in a whole City, in a whole Shire! nay how many (think you) are there in a whole Nation, that love the world, and ſo have not the love of the Father abiding in them?

In this Epiſtle of *John*, the Spirit of the Lord (in the mouth of his ſervant) cals to all the ſons of men, and craves their diligent attention: *I have written to you Fathers, I have written to you Children, I have written to you Young men:* Why? what is the Spirit of the Lord

about to make out unto us? Only here is the sum, *ver.* 15. *Love not the world, nor the things of the world: for if any man love the world, the love of the Father is not in him.*

Object. But some will be apt to say, We do love God, we do not love the World.

Answ. How shall that appear? If I should try thy practice by the Scriptures, I shall find that thou dost love the world, and not God. 1 *Joh.* 3. 17. *Whoso hath this worlds good, and seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?* That thou hast faith, shew it to me by thy works; and if thou hast love, shew it by its fruits. Indeed there is abundance of Faith and Love in the Nation; but I can find but little in my self and others, in the powerful operation. The *Power of Godliness* is but here and there in a corner: and when it doth but a little peep out, or put forth its head,

head, the *Dogs of Egypt* begin to bark for a long ſpace without any intermiſſion; and theſe Dogs are as cunning as *Achitophel*, and as eloquent as *Herod*, and ſo make the poor ignorant people believe that they do bark at *Thieves*, that would break open their Church-doors, and ſteal away their Religion: when indeed they bark at the *Sheep*, that would *hear Chriſts voice, and follow him.* (But no more of this at preſent.)

Again, conſider, that the *love of the world* is brought in by the Apoſtle to be the root of all evil. 1 *Tim.* 6. 10. *For the love of money is the root of all evil, &c.* Now by money we commonly underſtand gold and ſilver, which is the pureſt metal of all: and one would think in reaſon, if any thing of the world were to be beloved, then the moſt choiſe things ſhould be the object of our love: but gold and ſilver, although the pureſt and choiſeſt thing of all, that will buy any thing in the world; nay, *Solomon* ſaid

ſaid of it, *Eccleſ.*10 19. *Money anſwereth all things.* Yet to love this (ſaith the Spirit of the Lord in his word) is the root of all evil, 1 *Tim.*6.10.

In a word, conſider, A man takes a great deal of pains in getting goods, and a great deal of care in the keeping of them, and a great deal of ſorrow in loſing them, and but a very little comfort in the enjoyment of them. We may look back upon them all, as *Solomon* did *Eccleſ.*2.11. *Then I looked upon all the works that my hand had wrought, and on the labour that I had laboured; and behold, all was* (not only) *vanity,* (but alſo) *vexation of ſpirit, and there was no profit under the Sun.* Here wiſe *Solomon* writ *Vanity* upon the Crown of all worldly treaſures and pleaſures: and why is this written but for our learning, upon whom the end of the world is come?

But there are but few of us of *Solomons* mind: and that will appear in our taking ſo much paines in gathering wealth,

wealth, and then we ſet our affections and minds abrood upon them, until (as a hen her chickens) we have hatched them, and then a little while after they get themſelves wings and flie from us. Oh why do we ſet our eyes upon that which is not! See *Prov.*23.5.

In a word, the Scriptures which are written for our learning, and *are profitable for doctrine, for reproof, and for correction, and for inſtruction, that the man of God might be throughly furniſhed unto every good work:* Theſe Scriptures ſo excellent, if you read them, you ſhall find there is contained in them at leaſt ten precepts or commands to look to the being and well-being of our ſouls, for one command to look to our bodies; and at leaſt ten promiſes for a bleſſing upon that, for one promiſe of a bleſſing upon us in point of a large enjoyment of outward things; and yet ſuch fools are moſt of us, we take ten times the pains and care for the latter, more then

we

we do for the former. Gods order is, *Seek ye first the kingdom of heaven* (and then in the second place) *those things shall be given unto you*: but our practise is, to seek the things of this life first, and the Kingdom of heaven at last, when we have nothing else to do. The Lord saith, *Lay up treasures in heaven first*: but we will lay up treasures on earth first. Oh, how contrary is our practise to the Commands of our Creator! It would be endless for a man to instance in what is written in Scripture to this thing: therefore I shall instance in one Scripture for all: and that is in *Mat.6.* in which Chapter from the ninth verse to the 34. our blessed Saviour draws at least ten Arguments against Covetousness.

1. Saith he, *Lay not up treasures on earth; for the moth, and rust will corrupt it, and thieves will steal*, Matth. 6. 19, 20.

2. Saith he, *If your treasure be in the world,*

world, your hearts will be in the world, ver. 21.

3. Chriſt tells us, we cannot obey him and the world too: *No man can ſerve two maſters, God, and Mammon.* ver. 24.

4. He bids us, *Take no care what ye ſhall eat, and drink; or for rayment what ye ſhall put on,* ver. 25. And that for theſe Reaſons, *The fowls of the ayr do not ſowe, nor reap, nor gather into barns: Are you not better then they?* (ſaith our Saviour) ver. 26.

5. He demands of us, why we do take ſuch thought for rayment: *Conſider* (ſaith he) *the Lillies of the field how they grow: they toyl not, neither do they ſpin; and yet* Solomon *in all his royaltie was not arayed like one of theſe,* verſes 28, 29.

6. He demands this queſtion of us, *Which of you by taking thought, can adde one cubit to his ſtature?* ver. 27.

7. *Wherefore if God ſo cloath the graſs*

of

of the field, ſhall he not much more cloath you, O ye of little faith? ver. 30.

8. *Therefore* ſaith the Lord Chriſt, if this be true, as moſt true it is) *Take no thought at all, what ye ſhall eat, or drink, or wherewithall ye ſhall be cloathed; for after all theſe things do the Gentiles ſeek,* ver. 31, 32.

9. If for all this ye will be ſeeking theſe things: *Be ſure you ſeek firſt the kingdom of heaven, and the righteouſneſs thereof*: and then ye need not ſeek ſo earneſtly for theſe, *they ſhall be added unto you,* ver. 33.

10. *Take therefore no thought for the morrow* (nor pray for no more then daily bread; for the next day *ſhall take thought for it ſelf*) *ſufficient to the day is the evil thereof,* ver. 34.

Then let our converſation be without covetouſneſs; for he hath ſaid, He will never fail us nor forſake us, Heb. 13 5.

Some of our humane Scholars ſay, that in the original of this Text, the words

words (*I will never leave thee*) is mentioned five times: but I have ſearched the Scripture: and I finde it written in the Scriptures above five times five, *I will never leave thee nor forſake thee.* The candle that gave me light to read it was lighted in Heaven: and the key that opened the book, for it was ſealed, was the Spirit of God: the eyes by which I ſaw it, was the eyes of my underſtanding, being enlightened according to the that *Eph.* 1.18.

Alſo minde thoſe words of C muſt *Luk.* 12.15. *And he ſaid unto the* have a *heed and beware of covetouſneſs* Doctor *mans life conſiſteth not in the abun-* red in- *things which he poſſeſſeth:* nor in while: for then *Pharaoh* had been ble- and ma- in wit, for then *Achitophel* h have but bleſſed: nor in wealth, for th ſo ma- had been bleſſed: but true bleſſe t ſmall from above: *The bleſſing of the Lor-* octor *keth rich, and bringeth no ſorrow with* her *Prov.* 10.22.

Let

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might: let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth, and knoweth me, that I am the Lord that exerciseth loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord, Ier. 9.23,24.

But I see the glory of most men, both kinders and Followers to be in this, there their dung mixtion is bigger and earne[illegible] then their neighbours. Oh that to you, [illegible]n should be such fools to glory

10. [illegible]p of dung, which doth not morrow[illegible]nk, but breed noysom Crea-ly brea[illegible]Yet if a mans Dunghill be a thought [illegible]er then his neighbours, he gets the evil t[illegible]op of it, and stands with one,

Then l[illegible]is arms on kimble, and looks *vetous*[illegible]d if any of his poor neighbors *fail w*[illegible]nath not scraped so much toge-

[illegible]) come to speak with him, he must [illegible]ome with his hat in his hand, and his

leg

leg ſcraping, and his head bowing, or elſe he cannot finde acceptance with his rich neighbour. I have obſerved theſe things not only in the Laity, but alſo in the Clergy: if one of the Miniſters have gotten a fatter Benefice then the reſt about him: how fine will he go cloathed? how daintily will he fare? how big will he look? And if any of his Brethren, that hath not ſo much *per annum* as himſelf, come to ſpeak with him, he muſt knock at the door, and if admitted in, he muſt ſtand in the Court, and it may be have a Meſſage brought him, Sir, the Doctor is in his Chamber, or newly entred into his Study, you muſt ſtay a while: and why ſo? why this Miniſter, and many more here in the Countrey have but ſmall Dunghils, and are but as ſo many journey men, they ſerve but at ſmall Chappels of eaſe; but the Doctor ſerves, and is Curate of the mother Church; the other Churches are but

the daughters, and must pay Tribute to the Mother: So that all sorts, all ranks and degrees of men, young and old; noble and ignoble; professing people, as well as profane; Clergie as Laity, are more or less laying up Treasures in the earth, and accompt themselves more or less honourable, not according to the measure of Grace they receive, but according to the measure of wealth they have: and yet these men would not be accounted worldly men.

And what shall I say to these things? shall I say of you, as in *Gen.* 6.5. *And God saw the wickedness of man was great, & that every imagination of the thoughts of his hart was only evil continually, &c.* Or else shall I speak to you, as in 1 *Joh* 5.19. *The whole world lyeth in wickedness:* Or shall I not rather speak to you in the language of the Prophet, *Isaiah* 56. 11. *Yea, they be greedy dogs which can never have enough, and they be shepherds that cannot understand: they all look to their own way, every*

every one for his gain from his quarter, Iſa. 56. 11.

Thus I ſee men be content to endure any labour, and to hazard themſelves to innumerable dangers, and to ſuffer many and grievous miſeries, that they may be aſſured of earthly things: and yet their ſtrongeſt aſſurances be but uncertainties, and the beſt things of the world aſſured, but trifling vanities: the Merchant is content to compaſs Sea and Land, and to run many hard and hazardous Courſes, and all to get ſome Wealth, which he is uncertain whether he ſhall obtain; or if obtained, whether he ſhall retain or enjoy it one day to his comfort.

Oh then, why ſhall the choiſeſt of our thoughts be ſo buſied about earthly things, & ſo we let our hearts cleave to the earth, and ſo the whole man filled with diſtracting cares! It puts men upon great temptations, 1 *Tim.* 6. 9. *They that will be rich, fall into temptation and a*

ſnare. Again, it is a diſhonour to God, and a ſcandal to Religion: beſides, it hinders our preparation for death; for we are thinking upon the world, when we ſhould be thinking on that Text, *Job* 7. 6. *My dayes are ſwifter then a Weavers ſhuttle.* See *Luk.* 21. 34. And ſo in the end the World will drown thee in deſtruction, 1 *Tim.* 6. 9. It choaketh all the good we have, either publike or private, *Mat.* 13. 4. If all this be too little to ſet forth the ſad condition of worldlineſs, conſider, it is the root of Apoſtacie: when *Demas* embraced the world, he forſook God, 2 *Tim.* 4. 10. If that be too little, the Scripture calleth it Adulterie, *Jam.* 4. 4. And if all this be yet too ſhort, conſider another Scripture calleth it Idolatrie, *Eph.* 5. 5.

Object. 1. What ſhould a man do, or what means ſhould I make uſe of, that I might hang looſe to the world?

Object. 2. How far is it lawfull for a Chriſtian to uſe the world? To be diligent

gent in our Calling, is Gods Command: and idleneſs is forbidden as ſinfull. 1. Of the firſt of theſe, what means ſhould I make uſe of, to take off my heart and affections from theſe worldly things?

Anſw. When a man hath pitched his higheſt thoughts, and deareſt affections upon any thing which he eſteems moſt highly, he cannot diſ-ingage his entire love unto that thing, untill he be convinced of ſomething that there is which is more excellent: we cannot forſake a leſſer, untill we ſee a greater good. If the world or any thing in the world be higheſt in our thoughts, deareſt in our affections, and ſtrongeſt in our Wills, then our Wills will will that: our affections will affect that; and our thoughts will be upon that, and there they cannot but center, untill there is ſomething diſcovered unto us, to be more excellent.

2. Now if Chriſtians, ſo called, had but the leaſt knowledge of the glory of

the Almighty, how excellent he is in his Attributes, as Wisdom, Righteousness, Truth, and Faithfulness, Mercy, and Justice, &c. I say, were but the back parts of the Almighty God unvailed, and did we see him, and though but at a distance, we should presently see him to be the fountain of all excellency, and the true object of all love, so that all the excellence in all the whole Creation, which we live fools had pitched our hearts upon, is but as one drop of water to the whole Ocean sea, to the beauty, sweetness, and glory of the Creator, God blessed for ever. Now this most glorious Being hath promised to manifest himself to us: and the Scripture tells us it is life to know him: it is heaven to behold him: it is melody to hear him: it is endless happiness to enjoy him: to know him, is to know all things; for they had their beings from him, and center in him: if thou come but to know his name once; see what followeth, 1 *Cant.* 3.

Be-

Becauſe of the ſavour of thy good ointment: thy name is as ointment poured forth; therefore do the virgins love thee. Mark, therefore do they love thee for the excellency that is in thee.

O then, taſte and ſee, how good the Lord is; and when thou haſt ſeen his beauty, and taſted of his excellency, we need not bid thee love him: all the men and women in the world could not quench thy love to him: thy love would be as ſtrong as death: many waters could not quench it: and when once thou comeſt to love him purely for himſelf, becauſe he loved thee firſt, then thou wilt ceaſe loving the world, knowing that if any man love the world, the love of the Father is not in him: and ſo while *Martha* is troubled about many things; thou wilt with *Mary* chooſe the better part: and as once he was ſatisfied and contented with the world without God, ſo now he endeavors to be contented with God,

without the world. The world was once thy portion, now the *Lord is thy portion*, Pſal. 16. 5. and *Pſal.* 119. 57. *Lam.* 3. 24.

The loſs of the things of this world did once trouble thee; now thou canſt *ſuffer the ſpoiling of thy goods joyfully*, *Heb.* 10. 34.

The glory and excellency of all things under the Sun, are not ſo precious as the light of his countenance; if all the world ſmile upon me, and my Father ſeem to frown or hide his face, I ſhall be troubled: but, if all things frown on me, and He but a little ſmile, I ſhall rejoyce with joy unſpeakable and full of glory. Let friends forſake me, let enemies deride me, let all worldly comforts leave me, if thou hide not thy face, O Father, it is enough: I ſhall ſay with *Paul*, *I have learned in whatſoever ſtate I am in, to be content therewith*, Phil. 4. 11.

I was once earthly in ſpiritual things,

I am now Spiritual in earthly things, ſaith the ſanctified Soul: I did once hate the Saints, I do now love them: *And I know that I have paſſed from death to life, becauſe I love the brethren,* 1 Epiſt. *Joh.* 3.14.

I did lately delight in the company of ſinners; now all my delight is in the Saints that excell in vertue; and the more ſpiritual any Chriſtian is, the more entirely do I love him, ſaith the enlightened ſoul.

I did lately envy that man that did outſtrip me in getting goods: I could heartily wiſh how that all the Saints would double and trebble their diligence in getting this heavenly treaſure: I did eſteem my ſelf better then others; I endeavour now to eſteem others better then my ſelf, according to that 2 *Phil.* 3.

And ſo much for anſwer to the firſt *Objection* or *Quære.*

Object. 2. How far is it lawfull for a Chri-

Christian to use the world? because to be diligent in ones Calling is Gods Command, and idleness is forbidden as sinfull.

Ans. Under correction, and with submission to better judgements: I humbly conceive, that we having made it our great business to improve our Talent or Talents, in working out the manifestation of our salvation: and having given all diligence to make our Calling and Election sure, in waiting for the appearances of the love of God the Father through his son *Iesus Christ* by the Holy Spirit, in the use of all the Ordinances and appointments of *Christ*: having I say in the first place made this the main of our business, not so much that we might be saved by him, but rather that hereby we might appear more capable to answer that great end for which he gave us a being, namely, that his name might be glorified by *Jesus Christ* in us.

In

In the next place we are look to our bodies, and in order thereto, to betake our ſelves to labour, that ſo we might in a ſenſe get our livings by the ſweat of our brows: this made *Paul* labour, working with his hands, night and day, that he might eat his own bread, and not be chargeable to others, and ſo make his glorying void: And the ſame Almighty that bids us hear, read, meditate, and pray, bids us alſo to be diligent in our Callings, and provide for our ſelves and Families, or elſe we come ſhort of Infidels: And again, *Let him that hath ſtolne, ſteal no more, but work with his hands, that he may have for himſelf, and ſomething over for him that needeth*: This is ſo known a thing that no man, unleſs thoſe that have renounced their reaſon, and made nonſence the mother of their Devotion, will deny it; wherefore it will be needleſs to write any more for the probation of it, only a word or two, how far it is lawful for a Chriſtian

to be diligent in it: For I suppose that a Christian may honour or dishonour the Almighty in the lawfull use, or sinfull abuse thereof, as well in his particular Calling, as in his general Calling.

First then, follow thy particular Calling, and be diligent therein, purely in obedience to the Command of God, that so if thou wert to have no profit by it, yet thou wouldst follow it, because he commands it.

2. Be diligent therein, that so thy self and Family may eat your own bread; pray and work for daily bread.

3. Be diligent in your particular Calling, that so you may be helpfull to others.

4. Be sure that in following this earthly Calling, thou do it with an Heavenly minde in every part of it.

I had thoughts to have been large in every one these, because there be few that have learned this Lesson; but I have a perswasion even now darted in upon my

my ſpirit to write but a little more of each.

1. Then let us follow our particular Calling, and be diligent therein purely in obedience to the Almighty; that ſo, if we were but to have our labour for our pains, yet we would labour becauſe the Lord Commands us, *Exod.*20.9. *Six days ſhalt thou labour, &c.* See again, *Deut.*5.13. and 2 *Theſ.*3.11. 1 *Theſ.*4.11. *And to work with our own hands as we commanded you.*

2. Be diligent in your Callings, that ſo your ſelves and families may eat your own bread. Though not in the firſt, yet in the ſecond place, thou mayſt have reſpect to the recompence of reward. 2 *Theſ.*3.11,12. *For we hear that there be ſome that walk among you diſorderly, working not at all.* ver.12. *Now them that be ſuch, we command that with quietneſs they work, and eat their own bread: and if they will not work, let them not eat,* 2 Theſ. 3.10.&c. I have often conſidered what

ſhould

ſhould be the cauſe that many men and women in ſome ſenſe, are in a worſe condition then the beaſts of the earth, or the fowls of the ayr; for moſt times they have plenty of food and to ſpare; and man which is Lord of theſe things, is often in want, ſo that many ſteal for want: and I have at laſt found, that their poverty doth ariſe from theſe or the like things.

1. Either from Covetouſneſs, *There is that withholdeth more then is meet, and it tendeth to poverty.* Prov. 11.24.

2. Or elſe from waſtefulneſs, or exceſs in eating or drinking, *Prov.* 23.21.

3. Or from the oppreſſion of the rich, *Jam.* 5.4.

4. Or elſe, from idleneſs, and ſlothfulneſs in their Callings. *Prov.* 20.4. *The ſluggard will not ſowe becauſe of the cold; therefore he ſhall beg in harveſt. The diligent hand maketh rich.*

But theſe are not diligent, and therefore are poor: See 1 *Tim.* 5.8. *He that provi-*

provideth not for thoſe of his own houſe (by his lawfull Calling) mark that man, *he hath denyed the faith, and is worſe then an infidel.*

3. Be diligent in your particular Calling (as firſt and chiefly, in obedience to the Command of God: and ſecondly, that ſo you might provide for your own ſelves and families:) thirdly, ſo be diligent in it, that you may be helpfull to others in their needs and wants, *Eph* 4. 28 *Let him that ſtole, ſteal no more, but labour working with his hands, that he may have to give to him that needeth*; or to diſtribute (as in the margent;) next to our ſelves and families, we are to look to others; for although charity begins at home; it ſhould ſpread abroad, only in giving: obſerve the Rule, *Gal.6.* 10. *Do good unto all, but eſpecially to them that are of the houſhold of faith:* and for thy incouragement herein, read theſe and the like Scriptures, *Luk.6.*38. & *Mat.* 25.34,35,36.

Fourthly,

ſhould be the cauſe that many men and women in ſome ſenſe, are in a worſe condition then the beaſts of the earth, or the fowls of the ayr; for moſt times they have plenty of food and to ſpare; and man which is Lord of theſe things, is often in want, ſo that many ſteal for want: and I have at laſt found, that their poverty doth ariſe from theſe or the like things.

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Fourthly,

Fourthly and laſtly, be ſure that you follow this earthly Calling with an heavenly minde: when thou lookeſt upon the world or any thing therein, conſider it is a natural Book, wherein thou mayſt read God; thou mayſt ſee him, & learn of him ſomething in al thou putteſt thy hand unto: A man meerly natural is earthly in Spiritual things: but a godly man is Spiritual in earthly things: An earthly man when he is hearing, praying, or reading, his thoughts and affections are upon the things of the earth: but a godly man when he is about his Calling, though the meaneſt, as Weaving, Spinning, Hedging, Ditching, or uſing his Ax or Hammer, he is more Spiritual then, I ſay, then a wicked man is, when he is praying, or hearing, or preaching, or adminiſtring, or receiving Sacraments: that it is ſo, I know by wofull experience; and thou whoſoever thou art that readeſt theſe lines, ſhalt ſhortly know it (if

(if thou doſt not already) to be true: or elſe by wofull, and moſt wofull experience in the higheſt degree it will appear to thee to be ſo at the day of Judgment, when the ſecrets of all hearts ſhall be diſcloſed. Truly, I conceive that there is no one thing under Heaven that a man puts his hand unto, or beholdeth with his eyes, but we might behold our Creator in it, and learn ſomething from it: I will inſtance in a few Callings, leaving the induſtrious Reader to inſtance in the reſt, as occaſion offers it ſelf.

I will begin with the Husbandman, as he is ploughing up the grounds to prepare it for ſeed, the ground doth even tell him, that the fallow ground of his heart muſt be ploughed up, and fitted to receive Spiritual ſeed, *Jer.* 4. 3. *Hoſ.* 10. 12.

And as he is ſowing the Corn, even the grain doth preach to him, ſaying, I muſt die before I can bring forth fruit, and ſo muſt you that ſowe me, die to

the flesh, before you can bring forth fruit unto God, *Rom.*7.4.

Then when a man comes to pluck up the weeds, every weed tells him, the ground was cursed for his sake, and that there be many spiritual weeds in his soul that must be plucked out, or it will undo him in the end, *Mat.*5.29,30.

Then when he hath reaped, and is making a separation between the Tares and the Wheat, this doth preach to him, so will the Lord of Heaven and earth shortly put a difference between the godly and the wicked, *Mal.*3.17.18. and *Mat.*3.12.

Come to those that spin, and enquire of them, and they will, or might tell thee, that they may see and learn by the thred they spin, as in *Mat.*6.18. & *Luk.* 12.27. *Consider the Lillies of the field, for they toyl not, neither spin; and yet* Solomon *in all his glory, was not arrayed like one of these.*

Then the Weaver, as he is Weaving, may

may think as if his Shuttle running ſhould ſay unto him, as in *Job* 7.6. *Thy days are ſwifter then the Weavers Shuttle:* and when he hath woven out his Piece, & is cutting it off, he may thereby learn, that as he is come to the end of his piece, ſo he ſhall ſhortly come to the end of his life, *and ſo cut off like a Weaver*, as in *Iſa* 38.12. *I have cut off like a Weaver my life.*

I might inſtance in every ſtate, in every condition, in every particular Calling, in every particular Creature: but for brevity ſake, I ſhall leave it to the prudent Reader.

NOw that we may make Religion our buſineſs indeed, and ſo have our converſation in Heaven, whiles we live on the earth, and that we might be freed from all diſtracting cares, and ſo uſe the world, as if we uſed it not, that we might live above the world, even whiles we are in the world, and that our chief trading might be for heaven, that ſo our portion and treaſure might be there, that our hearts might be there alſo. Conſider ſeriouſly theſe enſuing particulars, *viz.*

1. That we are all in the preſence of God always, who takes a view of all our thoughts, words and deeds.

2. That we have but few days to live in the body, and they flie away *ſwifter then the weavers Shuttle*; wherefore if there be any thing for us to do, do it whiles *it is called to day*, *Heb.* 3.13.15.

3. If we make not Religion our buſineſs, we ſhall loſe much of our comfort here, in point of our well being; for if

if we were not wanting to our ſelves, we might live in Heaven, whiles our bodies were upon the earth. Conſider, that the Lord that made us, hath undertaken the care of us; He bids us wait on him, and he will feed us and clothe us.

5. Conſider, that this God that hath taken the care of us by way of promiſe, is a *faithful God*, he cannot deny himſelf.

6. If we do belive this, we ſhall with *Job* and *Paul*, behold a hand of Providence in, and read love under every diſpenſation. (Firſt of the firſt of theſe.)

1. That we are always in the preſence of Almighty God, who takes a view of all our thoughts, words and deeds: and if this were believed by us, we ſhould do all things as in his preſence, endeavouring to behave our ſelves ſo as is not onely good and commendable in the ſight of men, but of God alſo, who looks not only on the outward action, but at the inward intention: Alſo this will cauſe us not only to put a watch

over the door of our mouth, but also to put another watch over the thoughts of our hearts; that so we may with *Enoch walk with God*, that is, set him before us. See *Psal.* 16.8. *I have set the Lord always before me, that I might not fall.* There are two things to be considered for the clearing of this first point.

1. That the Almighty God doth fill heaven and earth with his presence.

2. That it is one of the greatest engagements to engage a Christian to walk in all well-pleasing to God, to consider he is always in the presence of God. 1. That he is present in all places, at all times, beholding all actions, will appear by these Scriptures. *Prov.* 15.3. *The eye of the Lord is in every place, beholding the evil and the good.* Jer. 23,23 *Am I a God at hand* (saith the Lord) *and not a far off? Can any hide himself in secret places, that I shall not see him* (saith the Lord)? *do not I fill heaven and earth?* 2 Chr. 16.9 *For the eyes of the Lord run to and fro throughout*

out the whole earth,&c. Pſal.139.7.*Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence? If I aſcend up unto Heaven, thou art there; if I make my bed in Hell, behold thou art there*, v.8. *If I take the wings of the morning, and flie to the uttermoſt parts of the earth, even there ſhall thy hand lead me, and thy right hand hold me. If I ſay, ſurely the darkneſs ſhall cover me, even the night ſhall be light about me*, v.11. *Yea, the darkneſs hideth not from thee, but the light ſhineth as the day, the darkneſs and the light are both alike to thee, &c*,

Thus we ſee the Lords preſence is everywhere: and yet where is there a man or woman that doth believe it, or ſee him? The men and women yet in the ſtate of darkneſs(which is the greateſt part) theſe neither ſee it nor believe it: And then for the Saints, (which are but few, a little flock)I dare ſay,not one of ten of them have ſo ſet to their ſeals to this truth, that the Lord God Al-

mighty is present in all places, at all times, beholding all actions whatsoever. Gen. 28. 16. *And Jacob said, Surely the Lord is in this place, and I knew it not.* Job 9. 11. *Lo, he goeth by me, and I see him not; He passeth on also, and I perceive him not.* And as he is by us, and we do not see him, so he speaketh often unto us, and we do not hear him. Sometimes he speaketh to us by a voice, *Isa.* 30. 21. sometimes he speaketh to us by the motions of the Spirit within us: sometimes he speaketh to us by men in our own likeness, *Luk.* 10. 16. Sometimes he speaks to us when we be asleep on our beds, *Iob* 33. 14, 15, 16. *God speaketh once, yea twice, yet man perceiveth it not: In a dream, in a vision of the night, when deep sleep falleth upon man, then he openeth their ears, and sealeth their instructions.* Oh let us then see his face, and hear his voice; for sweet is his voice, and his countenance is glorious, &c.

2. Let us consider, that it is one of the greatest

greateſt engagements to engage a Chriſtian to walk in all wellpleaſing to God, to conſider he is always in the preſence of God.

I have kept thy precepts (ſaith *David*) How ſo, *David*? why, (ſaith he) *All my wayes are before thee*, Pſal. 119.168. Pſal.16 8. *I have ſet the Lord alwayes before me, and becauſe he is at my right hand I ſhall not fall.* Pſal.26.3. *Thy loving kindneſs is before mine eyes, ſo I have walked in thy truth.*

Now theſe men that do not behold the preſence of the Lord ſtill before them, are ready upon all occaſions to rebell againſt him. *Pſal.* 86.14. *The proud men, & the malitious violent men are riſen againſt me, for they do not ſet the Lord before them. As of God, in the ſight of God, ſpeak we in Chriſt.* 2 Cor.2.17. As if he had ſaid; When we come to do any thing, we do it ſo, as knowing the all-ſeeing eye of God is taking notice not only of the action that we do, but alſo

of

of the principle from which we act: he endeavours in all his actions to have the same ends in all he doth, as God hath commanded him to have. When a soul apprehends it self to be in the presence of his Maker, it labours to compose it self, as beseeming the presence before whom it is. So it endeavours to make the will of God his rule, and the glory of God his greatest design, and his word and Spirit his guide: It comes to God for direction, saying, O Lord, lead me in thy way! It expects from God protection; *And do thou protect me in this way of thine*: And so it depends upon God for assistance in what it doth, and for a blessing upon all it doth. *Exod.* 33. 14, 15. The Lord said unto *Moses*, *My presence shall go with thee, and I will give thee rest.* *Moses* was so taken with that word, that he breaks forth, *v.* 5. *If thy presence go not with us, carry us not from hence.*

In a word, the Lord, even the Father of our Lord *Jesus Christ*, is always present

ſent, and the holy Ghoſt is always preſent : *I fill heaven and earth with my preſence*, ſaith the Father, *Jer.* 23.24. So, *I am with you to the end of the world*, ſaith the Son : But the manifeſtation of this is by the Spirit ; and there are but very few that have this Spirit ; and ſo no wonder that men are ſo ignorant of Gods preſence ; the Spirit would have diſcovered it ; but men, what lieth in them, do either quench it, or reſiſt it.

My friends, we live in an Age, wherein men are talking much of perfection ; behold, here is the way to attain it, to put thy ſelf always in the preſence of God, and let all thy walks be before him. *Gen.* 17.1. *I am God Alſufficient (or the Almighty God ;) walk before me, and be thou perfect.*

If we walk not in the preſence of God, then we walk in darkneſs, and do the works of darkneſs. Now God is light, and in him there is no darkneſs at all : thoſe then that ſet the Lord always before

fore them, are in the light, and so do walk in the light, as children of the light.

2. The second thing to be considered, that so we might be taken off the world, and make Religion our business, is, That we have but a few days to live in this world, and they flie away faster and *swifter then the weavers Shuttle*, Job 7.6. Wherefore if we do think or judge, that there be any thing for us to do, either for God, or our selves, do it presently, work whiles it is day; *for the night cometh in which no man can work*, *Joh* 9.4. If thou wilt hear his voice, let it be as in *Heb* 3.13.15, *To day*, &c.

Thou knowest not whether thou shalt have another day; for none of us do know what a day may bring forth: but because I have written so long of this subject in the first part of this Book (called *The Weavers Shuttle displayed, or the swiftness thereof unfolded*,) I shall in this place only cite a few Scriptures, that

speak

ſpeak of our frailty, and ſo paſs this point over. *Job* 7.6. & *Iſa.*38.12. and *Iſa.*64.6. & *Iſa.*40.7. & *Pſa.*102.3. & *Job.*7.7. 2 *Sam.*14.14. & *Hoſ.*10.7. & *Jam.*4.14. & 1 *Chron.*29.15.& *Pſ.*39.5.

3. If we make not Religion our buſineſs, we ſhall loſe much of our comfort here, in point of our well being; for if we were not wanting to our ſelvs, we might live in heaven while our bodies were here upon earth, *Phil.*3.20. *For our converſation is in heaven*; and this cauſed the Saints exceedingly to rejoyce, 2 *Cor.* 1.12. *For our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicity, and godly ſincerity, we have had our converſation in the world.* Pſa.119. 6. *Then ſhall I not be aſhamed, when I ſhall have reſpect unto all thy Commandments*: What is the matter that one is crying, another is ſighing, and a third perplexed, and a fourth in deſpair? why, ſin is the cauſe; if a man made Religion his buſineſs, ſo that his ways did pleaſe

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the Lord, even his enemies ſhould be at peace with him, *Prov.* 16.7.

Nay further, *He ſhall deliver thee in ſix troubles, yea in ſeven, there ſhall be no evil touch thee: in famine he will preſerve thee from death; and in war, from the power of the ſword; thou ſhalt be hid from the ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction when it cometh: thou ſhalt be in league with the ſtones of the field, and the beaſts of the earth ſhall be at peace with thee: thy tabernacle ſhall be at peace, and thou ſhalt not ſin,* Job 5. 19,20,21,22,23,24, &c.

In a word, what brings all the miſeries upon our bodies, and plagues upon our ſouls, but ſin? and how ſhall we refrain from ſin, unleſs we make Religion our buſineſs? which if we did do, we ſhould

1. Not fear the faces of men, *Mat.* 10. 28.

2. When we did ſuffer either in our bodies or eſtates, we ſhould be ſo far from murmuring or complaining, that our

hearts

hearts would be taken up altogether with ſinging, praiſing, and rejoycing, *Acts* 6.25. & *Luk* 6.22.23. & 1 *Pet.*3. 14,17. & 1 *Pet.*12,13.14,15,16.

3. We ſhould have a fellowſhip with Chriſt in all our ſufferings, as in *Phil.* 3.10.

4. We ſhould be great gainers by all our ſufferings, *Rom.*5.3. 1 *Pet.*2.19.20.

5. We ſhould accompt the worſt of them both light and ſhort, 2 *Cor.*4.17. For our light afflictions which are but for a moment, work for us a far more excellent and eternal *weight of glory*, *Rom.* 8.18.

If we made Religion our buſineſs with *Paul*, we ſhould ſhould ſay in our ſufferings as he did, 2 *Cor.* 4.8,9. *We be troubled on every ſide yet not diſtreſſed, we are perplexed, but not in deſpair; perſecuted but not forſaken: caſt down, but not deſtroyed, &c.*

In a word, I know nothing that keeps all good things from us, and brings all miſeries

miſeries upon us, but ſin. *Jam.* 4. 1. *From whence come wars and fightings among you? Come they not hence, even of your luſts that war in your members?* Oh then, let Religion be thy buſineſs, and not ſin.

1. Becauſe ſin is contrary to the nature of God; it doth diſhonour him.

2. It's moſt injurious to thy ſelf, as hath been proved: for it brings all the miſeries upon thee, that have, do, or ſhall ever befall thee: As ſoon as ever thou ſinneſt, the puniſhment lieth at the door. Oh then, if the love of Chriſt will not conſtrain, yet let the fear of puniſhment compel thee and me to refrain from ſin. *Rom.* 2. 9. *Tribulation and anguiſh upon every ſoul of man that doth evil, both of the Iew and the Gentiles.* Oh let us not do that abominable thing, which the Lord doth hate. Sin maketh a man abominable both in the ſight of God and good men. Better it were to ſuffer a thouſand wrongs, then to commit one ſin: Thou mayeſt have comfort in thy ſufferings

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wrongfully, thou oughteſt to rejoyce in it; but when thou doeſt ſin, thou ſhalt ſuffer as an evil doer, thou art buffeted for thy faults: in this thou canſt not glory, but bluſh with ſhame. Wherefore if thou art not able to ſay with *Joſeph*, *How ſhall I do this great evil, & ſin againſt God?* yet ſay with *Thamar*, *How ſhall I do this evil, and cauſe my name to ſtink among the ſons and daughters of men?* Do but a little mark diligently, and thou ſhalt find(if thy Conſcience be not ſeared,) as ſoon as ever ſin is committed, thy conſcience checks thee, thy heart ſmites thee, thy foes laugh at thee, thy friends grieve and pitty thee; nay, more then this, thou doſt crucifie afreſh Chriſt Jeſus, and putteſt him to an open ſhame, as *Heb.6.6.*

What is the reaſon thou haſt ſo many enemies, and ſo few friends? Sin is the cauſe; as *Prov.16.7.* & *Iob* 5.20,21,&c. Thou art deprived of many comforts that others do enjoy: Why? ſin is the

cauſe of it, *Ier.*5.25. Doth the Almighty hide his face from thee? Why, what is the cauſe? Your ſins and iniquities have made him to hide his face. *Wherefore doth the living man ſo complain, but for the puniſhment of his ſin?* Lam.3.39.

Wherefore is there ſo much weeping in this Nation? One weeps for his father, another for his mother, one for his brother, another for his ſiſter; ſome for one Relation, ſome for another: Why doſt thou weep for them? Oh, they be be dead, or dying! Why, what brought this unavoidable Death into the world?

Anſ. It was ſin, it was ſin: *The wages of ſin is death,* Rom.6.23.

In a word; Sin hath ſlain our father, deceived our mother, cheated & almoſt undone all our brethren, and defiled our ſiſters, wounded our children, and plundered all our kindred to the skin, and left them as poor as *Iob.* One ſin cauſed *Adam* to fall, and ſo infected the whole world: One ſin cauſed the Angels to be

be caſt out of Heaven: One ſin cauſed *Saul* to be utterly caſt off from being King, although he was anointed King by the Lord his ſpecial appointment: *Ananias* and *Sapphira* for one lye were ſtricken with preſent death. Beſides, ſin defiles a man totally: it beginneth at the underſtanding, and ſo to the will and affection: it will take in every faculty of the ſoul, and endeavour to act in every member of the body; it doth defile a man eternally, it robs us of the Image of God, it robs us of his preſence: it will promiſe us peace, and bring us into trouble; it will promiſe us honour, and bring us into diſgrace; it will promiſe us liberty, and bring us into bondage; it will promiſe us life, and bring us to death: it will hide Pride under the name of decencie; it will bring in Covetouſnes under the name of good husbandry; it will clothe Drunkenneſs & Gluttony under the name of good-fellowſhip; it will hide Frowardneſs under the name

of zeal. In a word, as the acts of sin be numerous, so the effects of sin are viperous: Sin was the first founder of hell, and laid the first stone thereof, and is the sole cause of all the torments therein; and yet all this is but the effect of sin; the essence of it, which is the cause of all these evils, must needs be much more abominable: hence sin is called poyson, and sinners are called serpents; sin is called mire, & sinners swine; sin & sinners are called darknes, blindnes, shame, nakednes, folly, madnes. In a word, whatsoever is filthy, defective, infective, painful and hurtful, proceeds from this nasty, filthy, and stinking fountain: and one sin vertually more or less, containeth in it the nature of all sin.

No sooner did one sin sit upon our father *Adam* his heart, but he had all sin in him, which infected him and all his posterity, and so defiled him and all his posterity eternally; so that as I said before, nothing can wash away the stain thereof,

thereof, but the precious blood of the Lord *Jeſus Chriſt*: ſhall we then live in that for which Chriſt died? ſhall that be our life which was his death? ſhall we indeed enjoy the pleaſure of ſin; and *Chriſt* undergo the torment of ſin? No, no, let us improve the preſent motions of the Spirit in us againſt ſin; leaſt the Spirit of God ceaſe ſtriving with thee, and me, and ſo we ſhall fall to commit ſin with greedineſs, without any reluctancy.

O all ye ſons and daughters of men, put on all the armour of God, ſtand on your guards; make ready for your ſoul-murthering enemy, whoſe name is *Legion*, never be at peace with him, maintain a continual war againſt him; acquaint all the men and women in the world of his baſe deceitful cheating tricks, that their ill ſavour in the noſtrils of all men and women under the Sun may make them loath it, and ſtand upon their guards to oppoſe it; and if the love of Chriſt doth not conſtrain

you, yet let the fear of punishment compel you to refrain from that abominable thing called sin: If thou canst not say with *Joseph*, *Gen.*39.9. *How shall I do this great evil, and sin against my God?* Yet thou canst say with *Thamar*, 2 *Sam.* 13.12. & 13. verses. *If I should commit this sin, whither should I cause my shame to go?* So much shall serve at present to be written of the third particular, to wit, that if we made it our business to follow the Lord, and were not wanting to our selves, we might have our conversations in heaven, even whiles we live upon the earth, and be more then Conquerors over those sins that do often conquer us.

4. That Religion may be our main work, let us consider that the Lord that made us hath undertaken the care of us: He commands us to wait on him, and he will feed us and cloath us.

We have but a body and a soul, and both we received from the Almighty God, who hath undertaken to provide

for not only the being, but alſo the well-being of both: only he requires of us to ſeek unto him, and to wait upon him in the uſe of thoſe means inſtituted by himſelf, without too much carefulneſs, 1 *Cor.*7.32. *But I would have you without carefulneſs*; that is, ſo to uſe this world, as if we uſed it not: or not ſo uſing it as moſt do, by too much doting upon it, and cleaving unto it, as *Martha* did; but rather with *Mary* chooſe the *better part*: and ſo much the rather, becauſe of thoſe many promiſes of ſo many legacies left us by the Lord in his word: as to inſtance in a few; *Pſal.*37.5. *Commit thy way unto the Lord, truſt in him, and he ſhall bring it to paſs.* Commit or roll thy way upon him. *Pſal.*55.22. *Caſt thy burther upon the Lord. Prov.*16.3. *Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.* 1 *Pet.*5.7. *Caſt all thy care upon him, for he careth for thee*; and hath ſaid, that *He will never leave thee nor forſake thee*, Heb.13.5.

Some Expositors upon this Text do affirm, that the Greek word hath five times together, *I will never, never, never, never, never fail thee nor forsake thee:* to assure us of the truth of this. O my friends, doth God take care for Oxen, and feed Ravens, and clothe Lillies, and take care of Sparrows? and will he not much more take care for Man, whom he hath made Lord of all these creatures? Read, and well consider from the 19. to the 34. verse of *Matth.6.* There we find in that one Chapter ten arguments that Christ hath laid down to assure us that he taketh care of us. *Psal 27 3. Trust in the Lord, and do good, and verily thou shalt be fed, and so shalt thou dwell in the land.* See 1 *Tim.6,7,* &c.

We brought nothing into the world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content: But they that will be rich, fall into temptation and a snare, and into many foolish and noi-

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ſom luſts, which drown men in perdition and deſtruction. For the love of money is the root of all evil, &c. But thou O man of God, flee theſe things, and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs, &c.

5. Conſider, that this God that hath undertaken the care of us, is a faithful God, and will make good every tittle promiſed: He hath not only ſaid, but ſworn, and ſealed that oath with his blood, to aſſure us that he will make good whatſoever he hath promiſed. Beſides, that he is a faithful God, keeping promiſe in every tittle to a hairs breadth, both Old and New Teſtament doth abundantly declare and teſtifie: ſo that we have not only witneſſes, but *clouds of witneſſes*, beſides our own experiences and inward evidences, that we have not only read, but experimentally found him to be a God keeping covenant, a God keeping promiſe, yea a God giving more then we were able to ask

or think: so that we can truly say, we never found him worse then his word, but often better; for he never said unto us, *Seek ye me in vain:* He hath often knocked at the door of our hearts, and waited upon us to shew mercy to us: there is no one thing that he hath promised either for soul or body, for our being or well-being, but shall be made good to us in its time. And that he hath promised to give us food and raiment, and all things necessary for us; you may see it doth clearly appear in the foregoing head, to wit, the 4. particular. And that he is faithful and true, and will make it good, doth clearly appear by these and the like Scriptures. 1 *Tim.* 1. 15. *Heb.* 10. 23. *Mat.* 24. 35. *Luk.* 16. 17. *Tit.* 1. 2. 1 *Cor.* 10. 13. *Deut.* 7. 9. 1 *Cor.* 1. 9. 1 *Thes.* 5. 24. 2 *Thes.* 3. 3. 2 *Tim.* 2. 13. *Heb.* 11. 11. 1 *Joh.* 1. 9.

6. If we consider these five things seriously, it will beget in us this unspeakable benefit, namely, To behold a hand

of Providence in, and read love under every diſpenſation: You, and I ſhould ſay with *Iob*, when we looſe all, *bleſſed be the name of the Lord*; and with *Paul Phil.*4.11. *I have learned in whatſoever ſtate I am, therewith to be contented*: and ſo we ſhall ſerve him without fear, and not be afraid of Armies of men, and Legions of Devils. *Pſal.*3.6. *He will not fear death and hell*: Why? becauſe he will ſee both overcome by *Jeſus Chriſt*. Death that was the King of terrours, hath now loſt his ſting, 1 *Cor.*15.56. and the Devil hath loſt his power, as to one that is in Chriſt, for he is overcome by *Chriſt*, *Heb.*2.14. Sin alſo, the cauſe of death, which did ſhut the door of Gods mercy and grace upon us, is overcome for us by Chriſt, upon whom it was laid, *Iſa.*53.6. *And ſo he made an end of tranſgreſſion and ſin.*

The world alſo that did ſo often deceive us, and perplex us, is overcome for us by *Jeſus Chriſt*, *Joh.*16.33.

The Law also which brought in many Bills of Indictment against us, is fulfilled by Christ for us, *Rom.* 10. 4.

The Justice of the Almighty, that did lie in the way of our peace and quiet, untill it was satisfied, is now taken away quite, and appeased towards all true Believers by the Lord *Iesus Christ*, *Psal.* 85. 10. So that now, come what will come, all shall work together for the good of those that love God. If prosperity come, let us behold God smiling upon us, and trying of us: If imprisonment come, let us with *Paul* and *Silas* sing Psalms: if tribulation come, let us rejoyce, knowing that tribulation shall work patience, and patience experience, and experience hope, and hope maketh not ashamed.

In a word, if our wills were resigned up into his will, we should be saying such words: *Good is the word of the Lord, let him do what seemeth him good; for nothing can separate me from the love of*

God

God in Chriſt, Rom. 8. 38,39. Neither can any thing do me harm, *Rom.*8.28.

7. This is the way to have our converſation in Heaven, whileſt we live on the earth. Now what makes Heaven, but Union and Communion with God in *Ieſus Chriſt*: now this being attainable in this life, what hinders but a Chriſtian may live in Heaven whileſt he lives upon earth, 1 *Joh.*1.3. Truly, *our fellowſhip is with the Father, and with his Son Ieſus Chriſt.* Phil.3.20. *Our converſation is in heaven*: again, *I live, yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh; I live by the Faith of the Son of God*, Gal.2.20. All theſe were men on earth, ſubject to infirmities, as we are, and yet they lived in Heaven; and theſe things are left written in the Scriptures for our learning, to wind up our hearts to the like frame. Let Religion be our buſineſs then; and more time ſpent on that, and leſs time on the world. For as hath been ſaid before, the time is ſhort: the remainder of our ſeaſon is now fold-

folding up, as a Sail or Curtain into a narrow room: time is ſhort, and life ſhorter, and the end of all things is at hand: Thus have I endeavoured as briefly as I could, to lay before thee whoſoever thou art that readeſt theſe lines, *viz.* the ſhortneſs of mans life, or fewneſs of his days, and the many miſeries that do befall him, and how a Chriſtian might, if not eſcape them, yet have them leſſened and ſweetned unto him; ſo that he might walk through theſe Seas of troubles and winds, and floods of afflictions and fiery trials, by open & ſecret buffetings from thy many enemies, and ſometimes from pretended friends, and neer relations with comfort. &c. Was not *Abel* murthered by his brother; *Noah* mocked by his ſons: *Job* and *David* ſcoffed by their wives? was not *Iacob* threatened by his brother, baniſhed from his Father, abuſed by his uncle? in the day he was conſumed with heat, *Gen.* 31.40. in the night with froſt: then there aroſe a diviſion

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betweeen his two wives, two ſiſters brawling for one husband; after this, they both run from their father, & now ſee a freſh purſuit behinde him, *Laban* following him with an hue and cry, before him, *Eſau* coming with four hundred men; to go forward intolerable; to go backward unavailable; then a little after his wife *Rachel* dies: his daughter *Dinah* is raviſhed; his ſon *Reuben* lies with his Concubines: then his ſon, his *Ioſeph* they report is loſt: and now ſee a man of ſorrows indeed! *I will go down*, ſaith he, *to the grave, unto my ſons, mourning*: after this a Famine begins, and another of his ſons in priſon, and nothing can redeem him but his only *Benjamin*: here was loſs of ſon after ſon: *Ioſeph is not, Simeon is not*, ſaith he, *and now ye take away Benjamin*: all theſe things are againſt me: Thus every Chriſtian more or leſs; though he be a few days, yet they are full of trouble, and both flie away faſter then the Weavers ſhuttle: w^ch^ if well conſidered will rouze up

up those many sleepy professors, living in these crazy times, and slippery days, wherein both lives and liberties, health, friends, wealth, pleasures, honours, and priviledges are in such extremity of extraordinary uncertainties: I say, the serious consideration hereof, might serve to rouze up all sorts of men, to improve the present time to the best advantage; that so they might have an unshaken foundation of true spiritual peace and consolation: For we must al die, and that speedily: our days flie away swifter then the weavers Shuttle. It is said, that when the *Egyptians* found their first born dead in their families, there was a great cry throughout *Egypt*, a great cry in every Family: Now were we as sensible of our souls as we are of our bodies, oh what a great cry would there be in most of our Families! one crying out, and saying, O Lord, I have a dead childe! another, O Lord, I have a dead servant! another, O Lord, I have a dead wife in my Family, whose soul is dead: another, I have a dead husband, a dead friend; and if the Lord doth not raise them speedily, I fear they will die the second death, from whence there is no redemption: for they shall be cast into everlasting fire, which is an intolerable eternity: our life is like a candle in a paper Lanthorn; there's but a breath between us & heaven or hel. *Wherefore, O earth, earth, earth, hear the voice of the Lord, even while it is called to day, which is swifter then the weavers shuttle.*

FINIS.